



All, all brought the story to me

Elizabeth Gamble Warner
Lived 106 years on the earth

— Past the horse and buggy age,
but my Grandma Reeves had one in storage,
and I complained, "I'm going to see Mama today."
She hitched up old Maude and let me drive partway,
till we dipped off the Old Holmesville Road
to the — the Warner abode.
The road was rugged; tree limbs threatened low.
It became ankle. I looked up slow
in the bottom of the saw.
"The buggy won't turn over," assured Grandma.
"God won't let it." That's how she knew.
And He hoisted us level with pasture view.
Wide, wide were the spaces I saw.
Then from high, high was a swing hanging low
on a tall water oak. I made it go
as old Maude stopped to blow.

In the house, the ancient pioneer house,
my little Irish Great Grandma, 102,
patted my shoulder. "I rode in the buggy, too,"
I, size seven, bragged. Great Grandma said
to Grandma, "Jane, the Lord always provides a way."

From Great Aunt Nan: "This is sheep-shearing day."
Down the tall back steps, past the kitchen in the yard,
she led me to the built-up stand
where sheep lay still and shed fleece of yellow gold.
"But does it hurt her?" I demanded, bold.
"No, honey," the man said, "It don't hurt a bit,"
and the sheep bleated and galloped in happy fit.
"She's cooler without her coat in summer,"
my relative explained. "Her wool will cover
a little girl in a warm winter coat.
God planned it that way." What logic to discover
God's grace throughout the day,
and what a lovely thing had come my way.

What miracle is this knowledge of mine?
Great Grandma Warner bringing a Bible at sixteen
across the ocean to Mississippi, serene
in faith, and all my diverse ancestors over the sea
culminating with love for Jesus in me —
all, all brought the story of Jesus to me.

— Violet Reeves Tackett, McComb

The Baptist Record

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Thursday, June 27, 1985

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First, Pontotoc, focuses on Baptist Heritage Month

At the morning worship service, special recognitions were given to the 47 people who had been members of First Church for 50 or more years. Mrs. Estelle Furr, who will be 98 July 6 and a member of the church for 85 years, was present for the recognitions. Sixty-five people were honored for more than 75 years of service in

some area of the church program.

An open house and treasure hunt were held in the afternoon with exhibits on all areas of church history on display. Recordings were made of special memories as "treasures" of some who attended. Many brought as a treasure old documents, pictures, bulletins, or program folders to add to

the collection of historical materials.

A brief history of the musical heritage of Southern Baptists was given in the evening service with recognitions for those involved in the music program by David Prevost, minister of music. This was followed by the singing of favorite songs.

Julian Fagan III is pastor.



Oldest member

Mrs. R. H. (Estelle) Furr, a member of First Church, Pontotoc, since 1900, will be 98 on July 6. She taught in the Beginner Departments for more than 50 years.

There will be
no July 4
Baptist Record.

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Clower meets speech winner at breakfast in Dallas

DALLAS — Comedian Jerry Clower and 18-year-old Bill Reese met for the first time at a Dallas breakfast. It was a meeting neither will forget.

Reese, of Columbia, S.C., is the 1985 winner of a national speech contest named in honor of Jerry Clower, the Christian entertainer from Yazoo City.

The Royal Ambassador Speak Out is sponsored annually by the Southern Baptist Brotherhood Commission, and Reese's winning speech was presented as part of the Brotherhood breakfast during the Southern Baptist Convention.

More than 200 people attended the breakfast at the Grenelefe Hotel, where Clower paid high tribute to Reese and all the young men who entered the speech contest.

Reese won the National Jerry Clower Award in competition with 17 other finalists by delivering a five-minute original speech. Reese's talk, entitled "Ambassadors for Christ," is consistent with the missions education emphasis of Royal Ambassadors, a church program for youth in grades 1 through 12.

In addition to an expense-paid trip to the Dallas convention, Reese also received a \$500 scholarship from the Brotherhood Commission trustees, a Royal Ambassador blazer, a trophy, and a trip to the Grand Ole Opry in Nashville, Tenn., as Clower's guest.

The son of Mr. and Mrs. Robert W. Reese of Columbia, Bill is a 1985 graduate of Dreher High School. He plans to enter North Greenville College (S.C.) as a ministerial student this fall. He is a member of Temple Baptist Church in Columbia.

In Reese's winning message, he said that Christians are like mountain climbers. They depend on ropes to help them reach the summit.

"Christ is our lifeline," he said, "and we must rely on him to attain our goals in life."



Fifty years or more

Members of First Church, Pontotoc, who have held membership for 50 years or more are shown above. Front row, left to right, are Mrs. Ozelle Montgomery, Mrs. Madge Easter, Mrs. Lane Lemons, Mrs. Syble Tedford, Mrs. Eunice Carpenter (seated), Mrs. Estelle Furr (seated), Mrs. Gladys Huey, Cortez Prewitt, and Leland Griffin. Second row, left to right, are Thorn-

ton Ray, Mrs. Thornton Ray, Mrs. Laurette Bigham, Mrs. Rhee Gregory, Mrs. Gladys Garrison, Billy Butler, and G. H. Andrews. Third Row, left to right, are Claude Hardin Jr., R. L. Shannon, Lane Lemons, Carl Harmon, Tommy Hale, Mrs. Tommy Hale, Mrs. R. M. McCord, and Lavurt Wardlaw.

Editorials..... by don mcgregor

Support your peace committee

"Woe to those who are at ease in Zion," the prophet Amos said, "And to those who feel secure in the mountain of Samaria, The distinguished men of the foremost of nations, To whom the house of Israel comes."

Had we become too fat and lazy in our Southern Baptist Zion? Perhaps. For what ever reason, we have stumbled upon anxious times.

There are many ironies in our present circumstances; but perhaps the most ironic thing of all is that any theological differences that may be real or imagined are so slight, even if real, as to be negligible. Some of us are going one way; and some, with identical theological concepts, are going another. And we can't find the handle on what will cause us to be able to get back together again.

The leaders on both sides of this thing are few, very few, in number. Yet most of the rest of us are following along in one direction or the other and wondering why it is that we can't find the common ground to walk on.

We may need to leave the extremists out there where they are and get back together in the mission of witnessing to the world.

Mississippi Baptist Convention President Charles Pickering is to be commended for initiating a process which is designed to find out why we can't get together and to suggest ways of removing those obstacle so that we can come back together again as a diverse but united body.

He carried his suggestion to a gathering of 23 state convention presidents and finally to the Southern Baptist Convention. The convention adopted the proposal of the presidents, and a peace committee was formed.

So now it behoves all of us to pay

more attention to how we can work together to get the gospel to every nation rather than to worry about why it is that we can't work everything out just exactly the way we want it to be. After all, there are 14 million of us.

On one hand we hear cries that we must stamp out liberalism in the Southern Baptist Convention, but we've got to know who and where they are before we can begin stamping. Who are the liberals? I don't know any. According to the stated definitions of the few fundamentalist leaders, I don't know any liberals. That doesn't mean that we shouldn't remove any liberal teachers when they are found. They should be removed. But they've got to be found first. In the meantime, the cry that there are liberals in the convention is splitting us apart. Let's listen to the cry of those who are doing it but get back on the same path with our conservative brothers on both sides whose interest is in witnessing. When the liberals are found and pointed out, then action will be called for and necessary.

That is not to say that there are not people on the other extreme who are also raising voices unnecessarily. But they are also so few. For the rest of us, let's not get caught up in the political maneuvering of either group.

In Dallas we were well on the way to having an amazingly harmonious convention when the report on the make up of the committee on boards was challenged. Had a reasonable method been used in the challenge, that would have been one thing. Nominating 50 people to responsibilities when they are not aware it is being done, however, seems to stretch responsibility too far. Had the challenge been met, that also would have been one thing. To ignore

repeated questions is something else, though granted, some of those questions seemed designed to challenge rather than to help.

But we are letting the actions of a few people at both extremes and the possibility that there may be liberal teachers cause division. If there are liberals, let's deal with them when we find them. In the meantime, let's get on with the business of witnessing.

It won't be easy. The extremist voices will still be out there calling for division. And there may be some amount of truth in what they continue to say. If so, and if we can determine it is so, let's face it as a body rather than dividing ourselves over it.

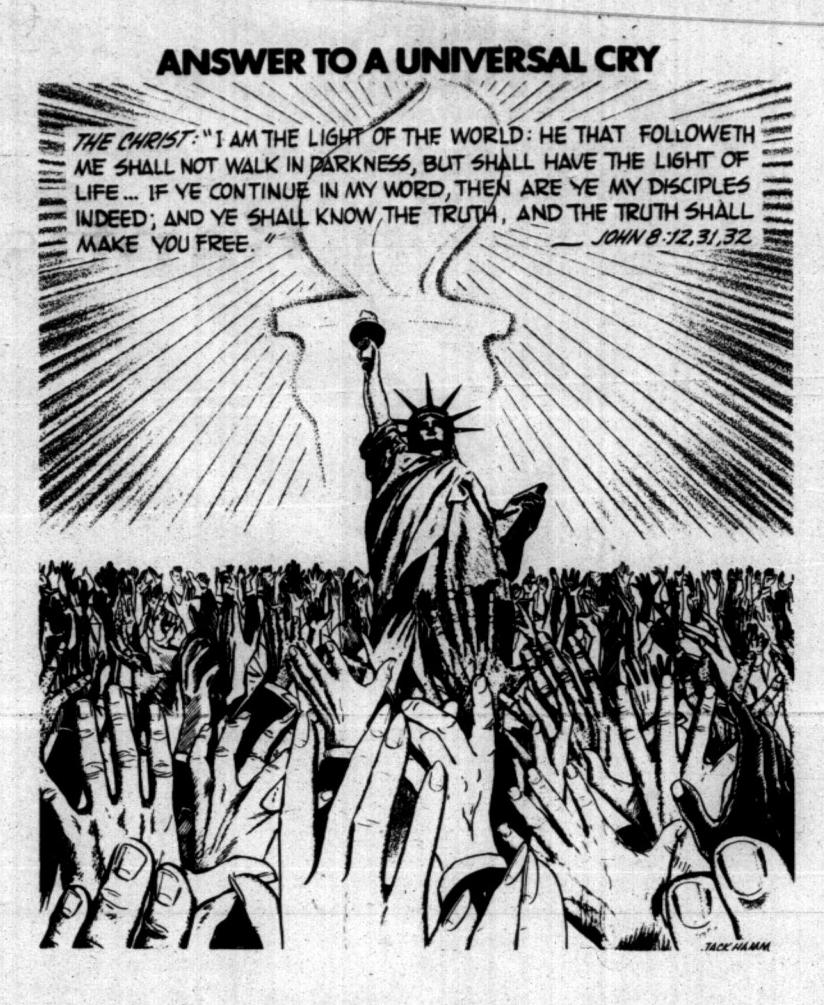
It is a Mississippian who has been the leader in a proposal that is designed to find a way to lead us toward healing. He is due our appreciation, and the peace committee is due our support. It promises hope for a dying world that may not be available otherwise. We have no choice but to seek to provide that hope. We can fess all we want to, but we still must provide that hope. It would be much easier to do without fussing.

And we really don't have anything to fuss about. We have listened to someone who has told us that we have something to fuss about. When we find something to fuss about, let's fuss. Until then, let's quit.

In the meantime, we have officers and committees elected by the convention. Not everybody is going to like all of them, but they are elected.

Let's accept them and move on.

And when our circumstances smooth out again, let's be careful that we not expect our roles to be easy but rather that we put our energies into a world-wide witness, which is our real reason for being.



As has become increasingly evident, a great deal of what we are facing has been the result of an anti-establishment movement. The leaders have claimed that the establishment has been insensitive, has failed to listen. Whether it is true or not true, if it is perceived, a problem exists.

Perhaps a word to the wise (and, hopefully, that's all of us) would at least help.

To those who have felt that the establishment is insensitive — it must be noted that the establishment moved in and took over simply because it found that there was nobody else running the ship. Now you want to take over the controls, and that's fine; but

remember that there was a word at an earlier time; and the present establishment has had things running pretty well for a while.

And to the establishment (which is a necessary part of this whole thing), remember that you must listen. You must. This whole system is set up to be run from the grass roots. Maybe that's not the efficient way, but it's our way.

And very likely the grass roots would appreciate the efficiency if it could just know that it could get a hearing when the time comes.

There's really nothing to fuss about. We've just got to get ourselves together. We can handle our problems if we can work together.

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Guest opinion . . .

How I am developing as a believer

By Melody Nowell

Giving my heart to Jesus was not an earthshaking experience, since I am a preacher's kid. I accepted Christ as my savior in my own home when I was eight years old.

Afterwards, I began to grow and mature in Christ. Studying the Bible and praying every day became almost second nature to me.

However, this "easy growing" stage did not last very long. I began to want to fit in and be the "big cheese" in school. I soon learned that being a Jesus freak did not coincide with my group's standards. Thus, I put aside my desire to grow in order to be a part of the "in" crowd at school. I reasoned that being "cool" was much more important.

This setting aside of God's principles made a drastic change in my life. My attitudes toward my parents, church, friends, and school were that of having "absolute zero" respect. I put Melody first in all that I did, and made sure that her desires and wants were met.

I soon entered my freshman year in high school. Fitting into the right

crowd was making more and more demands on me. Using foul language, rebelling against our parents, and drinking were the things to do. Though I joined my friends in some of these activities and pretended to enjoy them, I was miserable inside. God was continually convicting me, and I hardened my heart toward him, as well as to my parents.

As the year went by, thoughts of getting back on the right track began to grow stronger. Yet, whenever I thought of quitting these weekend activities the fear of what my friends would think of me kept me from doing so. Therefore I was swept into the flow of the crowd while keeping a plastered smile of enjoyment on my face.

The summer before my sophomore year will always stand out in my mind. Our youth group went to Gulfshore Baptist Assembly during a youth week. The theme focused on giving 100 percent to Jesus. While there, I met many young people who were really living for Jesus; and they were proud of it. This was a totally

new concept to me. These were kids my own age, facing the same temptations and fears I did, yet meeting them in a very different manner. They were surmounting their obstacles, whereas I was giving in to mine. They freely talked about how Jesus was the one who helped them say "no." However, it was their actions rather than their words that spoke to me. Their lives were so full of Jesus that anyone could see the difference he was making.

I realized, during that week at Gulfshore, that I could have that same peace and overwhelming love in my life by giving God my total self. Although I was sure of my salvation, I was such a babe in Christ that I had not developed the fruits of the Spirit. I decided I wanted them; that's really what I'd yearned for all along. I had just been looking for these very things in the wrong places. No matter how popular, pretty, or smart one may be, these things cannot satisfy the deep longing inside of you.

Thus I recommitted my life totally to his cause. I cannot describe the con-

tented feeling that came over me; it was that of a heavy weight being lifted from me. Though we are not to live by our emotions, this was truly a wonderful experience.

I wish I could tell you that everything was a smooth ride afterward, but it wasn't. Facing my old friends was the most difficult task I had to do. They all knew what I had been like and how I had belittled church and religion. I immediately felt my zeal for Christ dwindling. Satan was throwing all sorts of barriers my way. However, I began memorizing scripture, having a quiet time every day, and keeping a prayer list. These activities strengthened me and enabled me to stick to my commitment.

God put a strong desire in me to reach out to others. I wanted to encourage my fellow believers and bring others into the church fellowship. One of the ways I was able to minister was through a seminar on rock music, since I had been convicted that some rock music can hinder our relation-

(Continued on page 4)

The Baptist Record

Southern Baptists propose alternatives to abortion

By Leisa A. Hammett

ATLANTA (BP)—Christians are responsible for saving lives, not only by winning people to Jesus Christ, but for offering alternatives to abortion, concluded a Southern Baptist task force on abortion.

Various laypeople and denominational professionals recently met with Southern Baptist Home Mission Board officials in Atlanta to brainstorm ways to raise Southern Baptist awareness of the "world-wide abortion crisis" in light of the estimated 1.5 million abortions performed annually in America.

Motivated by a 1984 Kansas City, Mo., Southern Baptist Convention motion on abortion, the Home Mission Board voted in its spring meeting to appoint the ad hoc committee to discuss abortion alternatives.

The committee, sponsored by the board's mission ministries division, decided to encourage the teaching of Christian sex education in churches and to inform churches of abortion alternatives—ways they can become involved in constructive prevention of abortion.

The third recommendation of the committee was to seek ways to assist churches in implementing crisis pregnancy centers. Crisis centers, where expectant women are counseled on abortion alternatives—keeping

the baby or giving it up for adoption—are one tangible way churches can actively deter abortion, the committee decided.

Harry Hollis, associate executives director and director of family and special moral concerns for the Southern Baptist Christian Life Commission, pointed out debating abortion seemed easier and more important to some people than investing energy in seeking alternatives.

But working for alternatives involves ministry and prevention of abortion, he said, noting the Bible emphasizes a pro-life stance. He said Scripture stresses the importance of human life, God's judgement of those who "destroy" life, and Jesus Christ's imperative to love.

The number one need unwed mothers express, said Hollis, is emotional support during their pregnancy. If churches cannot provide professional counseling services for unwed expectant women, he said, they can provide material help such as shelter, food, and transportation.

Committee member Nelson Price, a member of the Atlanta-based mission agency's board of directors, urged members of Atlanta's Roswell Street Baptist Church, where he is pastor, to start a women's pregnancy center.

Earlier this year, 86 interested female members of Roswell Street attended a three-day seminar taught by a professional counselor. Now the women voluntarily work two weekday shifts during which they counsel expectant mothers on abortion alternatives.

The church uses advertisements reading "Pregnant? We Will Help" in local yellow pages and brochures and airs them on local radio stations.

Begun early 1985, Roswell Street's ministry was modeled after a similar ministry sponsored by Edgewood Baptist Church in Columbus, Ga. Since the center opened four years ago, an abortion clinic operated by a local hospital went out of business and abortions at the hospital dropped from over 1,700 to under 500 a year, according to a spokesperson for the Edgewood center.

Currently, Baptist state convention child care agencies are working in the area of problem pregnancies. Paul Adkins, HMB mission ministries associate director, explained the Home Mission Board was not competing with the state agencies but chose to reinforce them.

Identifying the need for reinforcement in his own state and county,

(Continued on page 5)



Mr. and Mrs. Parker



Mr. and Mrs. White

A first for GAs

Grandmothers, granddaughters will retreat to Camp Garaywa

Girls in Action (grades 1-6) and their grandmothers will gather at Camp Garaywa, Clinton, July 12-13, for their first retreat. "Around my block, around my world" will be the theme for the weekend.

Activities will begin on Friday at 4 p.m. and conclude after lunch on Saturday. A variety of fun and worship activities will be led by the summer camp staff. The swimming pool will be open on Friday afternoon from 4 until 5:30 and on Saturday from 12:30 until 1:30.

Special guests for the weekend will include Mr. and Mrs. Ronnie Parker,

missionaries to Brazil; Mr. and Mrs. Jerry White, missionaries to Korea; and Mrs. John Dowdle, First Church, Columbus.

GAs and their grandmothers should bring their Bibles, sheets, towels, washclothes, personal items, and sports clothes. Those who wish to swim will need their swimsuits and cover-up.

Cost for the weekend is \$17 per person, which includes lodging, meals, and insurance. Pre-registration is required and may be made by writing the WMU office, P. O. Box 530, Jackson, MS 39205.

WMU board sets \$81 million Lottie goal

DALLAS—Meeting in Executive Session prior to an Annual Meeting that was designed to emphasize old fashioned missionary zeal, the Woman's Missionary Union Executive Board announced a positive step for the future of the Southern Baptist missions.

The 1987 Lottie Moon Christmas

Offering goal was set by the Board at \$81 million; and the 1988 Annie Armstrong Easter Offering goal at \$42 million.

The 1987-88 year will be the first time that the home missions offering goal is more than half of the foreign

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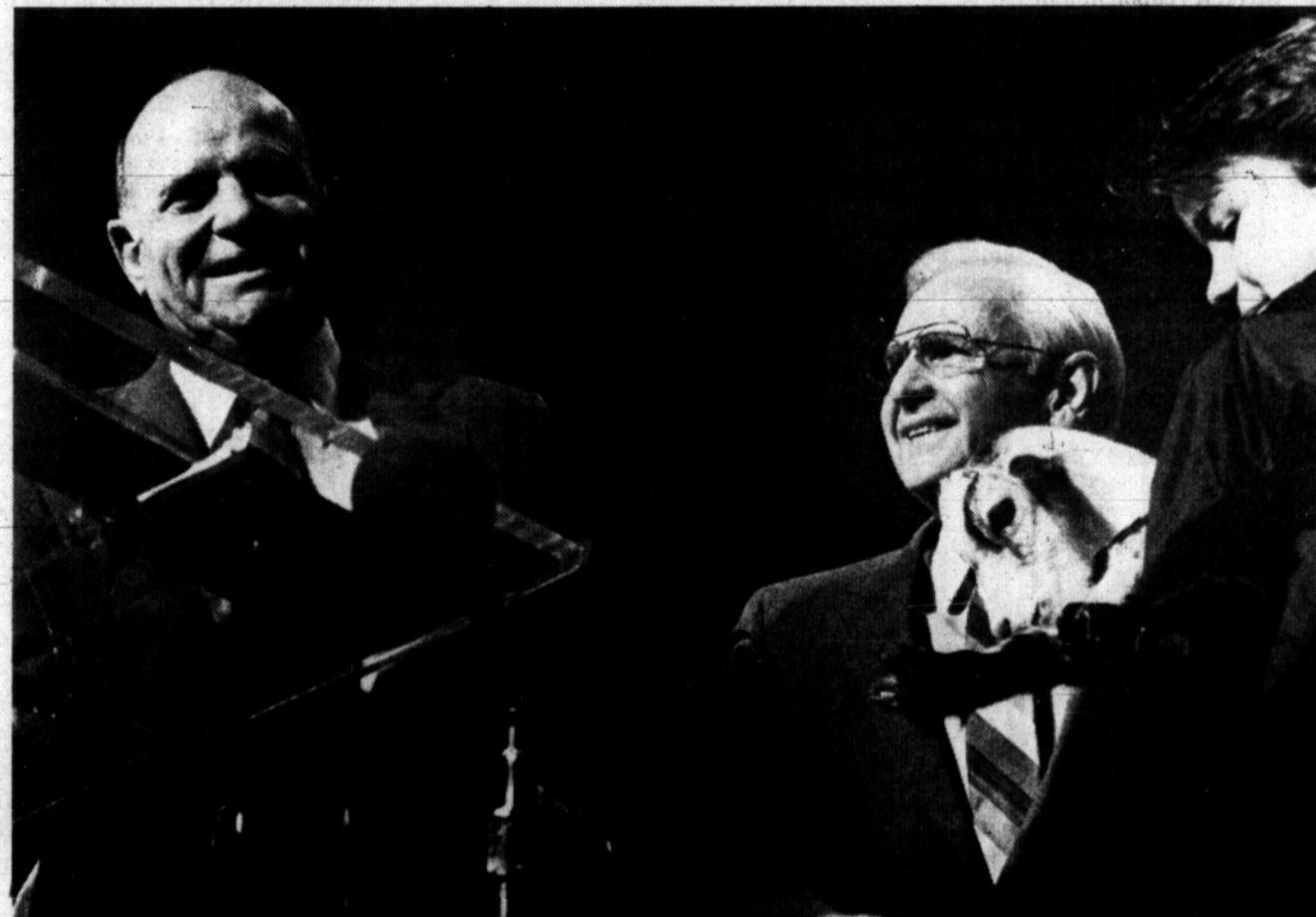
Noel Vose next BWA president

BENTLEY, West Australia—Godfrey Noel Vose, principal of the Baptist Theological College of Western Australia in Bentley, is to become President of the Baptist World Alliance at the 15th Baptist World Congress in Los Angeles July 2-7.

Vose was nominated for the five-year term last year by the BWA General Council during its annual sessions in West Berlin. He has been a Baptist minister since 1947 and was appointed the college's founding principal in 1959. He has developed the college (seminary) from its beginning in 1963. In addition to his administrative duties there, he lectures in theology, pastoral theology, history, and homiletics.

The 63-year old theologian and educator will succeed Duke McCall as president of the Alliance, which counts some 34 million baptized Christian believers in 131 affiliated bodies.

(Continued on page 4)



Parks gets his goat

Brotherhood Commission President James H. Smith presents a symbolic goat to FMB President Keith Parks during Thursday morning business at the SBC in Dallas. Smith

reported that since September, 1984, Royal Ambassadors raised \$39,498 to purchase 3,038 goats for needy families in Bangladesh.—(Photo by Bill Bangham)

Melody Nowell wins speech tournament

Eleven young people gathered May 11 at Parkway Church, Jackson, for the state finals in the Mississippi Youth Speakers' Tournament. Melody Nowell, First Church, Tunica, Riverside Association was selected as the state winner. Melody is 17 years old and in the 12th grade. She will represent Mississippi, July 7-13 at Ridgecrest Baptist Conference Center, North Carolina. Each State convention provides a state winner. Each of the state winners delivers his or her speech to the 2,000 young people who are present.

The Youth Speakers' Tournament is a project promoted by the Church Training Department for youth in grades 10-12 who are active of youth Church Training groups. The speakers' tournament is designed to stimulate growth toward Christian maturity by asking youths to think seriously about their commitment. Participation in the tournament also assists youths in developing skills and confidence in expressing their commitment verbally.

Robin Nichols is youth consultant in the Church Training Department.



Beth and R. L. Sigrest, music evangelist from Yazoo City, presented a 20-minute concert during the Southern Baptist Church Music Conference June 9 to 10 in Dallas.



Susan Clark, left, and James Glass, right, both of Mississippi, were elected to offices for the Southern Baptist Church Music Conference during the conference in Dallas just preceding the Southern Baptist Convention. Miss Clark was named vice-president for the local church division. Glass was named to the executive council for the educational division. Miss Clark is youth music specialist with the Mississippi Baptist Church Music Department and minister of music at Oakdale Church, Brandon. Glass is on the music faculty at Mississippi College, Clinton.

Mississippi musicians in Dallas



Mississippians attending the Southern Baptist Church Music Conference immediately preceding the Southern Baptist Convention in Dallas included, left to right, Dot Pray, keyboard specialist with the Mississippi Church Music Department and organist for Colonial Heights Church, Jackson; Mrs. James Richardson, wife of the pastor of First Church, Madison; Polly Riddle, college music professor in Missouri; Richardson; and Irene Martin, Mississippi music evangelist and pianist at First Church, Richland.

Noel Vose next president

(Continued from page 3)
in 93 counties. McCall was president and later chancellor of the Southern Seminary, Louisville, Ky.

Vose took undergraduate training at the Baptist College of New South Wales and at the University of Western Australia where he graduated in education in 1959. He received a master's degree in historical theology from the Northern Baptist Seminary in Chicago, USA, and received the Ph.D. from the University of Iowa in 1963.

He served in the Royal Australian Air Force 1943-46, and has been a high

school teacher and public service worker in Australia.

His denominational service includes terms as President-General of the Baptist Union of Australia, membership on the BWA General Council, the BWA Commission on Doctrine, and Chairmanship of the BWA Division of Study and Research. He is an honorary director of World Vision of Australia.

In 1977 he was named recipient of the Queen Elizabeth II Jubilee Medal.

He was married to Heather Margaret Lindsay in 1953. He and Mrs. Vose are parents of two children, Stephen and Valerie.

How I am developing . . .

(Continued from page 2)
ship with God.

Throughout my sophomore year, I became less fearful of what others thought of my Christian commitment. Though I still felt my heart race faster when I knew that it was time for me to speak up, I was beginning to feel more and more courageous as I leaned on the Holy Spirit for his power and wisdom.

During this past year, the Lord has impressed upon me the importance of putting him first in both dating relationships and close friendships. He makes a difference in these relation-

ships in that they are less superficial. They have become deeper and on a more spiritual level.

Although I have matured these past two years as a Christian, I realize that I still have many weak areas that need his polishing. Two of these are pride and patience.

Melody Nowell lives in Tunica, the daughter of Pat Nowell, the pastor of First Church. She won the 1985 Youth Speakers Tournament at Parkway Church, Jackson, and will represent Mississippi at Ridgecrest. This is her speech.

Workshop addresses problems faced by missionary kids

FARMINGTON HILLS, Mich. (EP) — Mission boards and missionary parents need to be aware of special needs of missionary kids (MKs), according to participants in the 10th annual Women in Mission workshop, held at Missionary Internship. The workshop brought together missionary women and mission administrators to explore issues related to children of missionaries, and to discuss strategies to care for needs of MKs and their families.

Participants met in plenary sessions, discussion and study groups, and prepared reports. Among their conclusions:

Prefield orientation is as vital for MKs as for their parents. MKs need cross-cultural training on the field if such training is not available before heading for a mission field. MKs need help in moving from one culture to another.

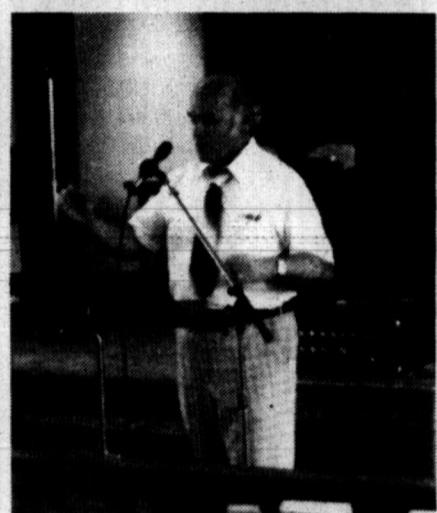
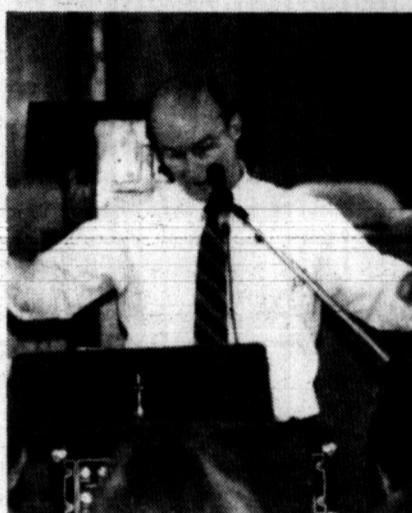
MKs need to be viewed as part of the family missions team, rather than as an appendage. MKs must know that they are an important part of God's leading for their family.

Strong ties need to be established with a "home church" to help the MK establish some permanent roots. Home churches need to be encouraged to give care beyond financial support.

Mission boards and home staff need to foster an atmosphere of "belonging" for MKs. Some mission boards are beginning to assign staff to work with MKs; this is an encouraging

sign.

Parents and mission boards need to be aware of options for MK education that can result in more time spent at home with the family. Wycliffe Bible Translators' Field Education System, now in development, allows children to work at home with microcomputers and curriculum material, and meet with other children for three weeks at a central location.



WMU sets goal

(Continued from page 3)
missions goal.

The Board also chose a positive tone by giving the name New Hope to a new line of missions related products being offered by WMU, SBC.

New Hope products are directed toward consumer groups previously unreached by Woman's Missionary Union, according to Carolyn Weatherford, WMU, SBC, executive director.

Already available in the new line are such items as a WMU cookbook, missions prayer cards, a missions trivia game, and cross-stitch Scripture designs.

In other business the Executive Board approved an \$8.8 million dollar budget for WMU, SBC.

The 1985 WMU Annual Meeting was June 9-10, prior to the Southern Baptist Convention.



Norma Mackey of Waynesboro exhibited her love for Christ at the recent Woman's Missionary Union Annual Meeting in Dallas. Mackey, a WMU leader, responded to missions at home. The theme, First Love, set the mood for the two-day meeting which was held prior to the Southern Baptist Convention.

Music reading session in Jackson

Four of the several representatives of music publishers who were present for a "Meet the publishers and their music" reading session sponsored at Briarwood Church, Jackson, by the Jackson Baptist Book Store, are shown. Charles McGlocklin is the manager of the bookstore. Above, left, is Ann Colbert of Forest, a partner in Message Music Publishing Company, a Mississippi firm. The other partner is Irene Martin of Harperville. Above, right, is Jim Van Hook with Brentwood. Below, left, is Jerry Brown with Broadman Press of the Baptist Sunday School Board. Below, right, is John Wilson of Hope Publishers. Others were Derrick Johnson with Zondervan and John Purifoy with Purifoy/Jones. Dot Pray of Jackson was the accompanist. Church music directors from over the state attended the session.

STUDENT SERVICES DIRECTOR Wayland Baptist University

Wayland Baptist University invites nominations and applications for the position of Student Services Director. Applicants with a master's degree in student development or related field are preferred. The successful candidate will supervise student activities, student organizations, married student programs, and the University Center.

Wayland Baptist University is a multi-purpose institution with an enrollment of 1,800 students, located in Plainview, Texas, an agriculture-based community situated in the Panhandle/South Plains of West Texas.

Application deadline is July 15, 1985, and applications should be directed to:

Dr. Paul Butler
Student Development Vice President
Wayland Baptist University
Plainview, TX 79072
(806) 296-5521

Salary and fringe benefits are competitive.

Student teams bag bread in Houston

Students from four colleges in Mississippi went to Houston, Tex. during May to do volunteer mission work in three mission centers directed by home missionary, Mildred McWhorter. They were from Southwest Junior College, Jones County Junior College, Blue Mountain College, and Itawamba Junior College.

Miss McWhorter's work is in inner-city Houston, with Mexican Americans. Three Baptist mission centers there are staffed by Miss McWhorter, Mission Service Corps volunteers, missionary associates, college student semester missionaries, and volunteers from Houston churches.

Blue Mountain

From Blue Mountain, ten students and the assistant BSU director, Pam Randle, were in Houston May 6-14. They sacked bread, tortilla chips, vegetables, crayons, and clothes, to be distributed to people in need. They worked in children's clubs and teen clubs. They kept children in nursery while their mothers were at women's clubs. They painted shelves, cleaned floors, cut carpet, cleaned out closets, sorted sewing notions, and prepared rooms where summer workers would be sleeping.

Statements from BMC team members: "God showed me that missions is real and that he must prepare people for this work." "The Lord reminded me of the verse that says do all for the glory of God. Everything we did was important. The regular workers could not do their work and the work we did. They needed help. I was helping them and doing it for God."

Those from Blue Mountain were Debbie Rucker, Carol Venson, Debi Clark, Gwyn Odle, Jeanene Ford, Randy White, Amanda Ball, Madonna Vailes, Noel Clements, Pat Cummings, and Pam Randle. They trained in four one-hour sessions and two three-hour sessions for children's clubs and teen clubs and in community building and spiritual preparation.

Jones

On May 11, ten students and the BSU director, John F. Sumner Jr.,



BSU members from Jones Junior College who worked in Houston, Tex. in May are (l to r) Tania Henderson, Tina Turner, Connie Smith, Lisa Davis, John Sumner, BSU director, Darryl Ellzey, Ethan McCarty, Lauren Holder, Gerald Touchstone, Selena Mangum. Not pictured: Dana Pruitt.

from Jones County Junior College left for a week of spot mission work with Miss McWhorter in Houston. While there they worked with 10 Southwest Junior College students and 12 Memphis State University students on projects such as painting, plumbing, teaching Bible studies, and nursery work. They reported three professions of faith.

Southwest

The ten Southwest Junior College students with their BSU director, Ed Abel, went on May 13 to Houston, and stayed a week. As they and the Jones County and Memphis groups gathered for a devotional service on their first day of work, Miss McWhorter told them there was something that needed to be done immediately. Boxes had to be separated and bundled from the garbage, which contained rotten vegetables. The students jumped in and did it.

Miss McWhorter then said, "Sometimes missions calls for you to get your hands dirty doing the unpleasant. It means separating the good from the bad, the clean from the dirty so that you can better see the needs and know what to do."

There was no more garbage detail, but there was plenty of work to go around. Each morning the students chose their jobs for the day. Some would help care for the 50 or so babies, toddlers or the 40-50 3-5 year olds of the ladies there for craft classes and worship. Some sorted and bagged bread, vegetables, and clothing which was given away. Some worked in children's clubs doing recreation, Bible stories, and music with 80-100 children. Some scraped and painted a two-story house, as well as other painting. And there was still more.

Itawamba

A mission team from the Baptist Student Union at Itawamba Junior College in Fulton went to Houston May 18-29, to work at the three inner city mission centers. Team members were Tim Alexander, Houston, Miss., Amy Heair, Houston; Andy May, Houston; Anita McCraw, Pontotoc;



Southwest Mississippi Junior College students in Houston: Kneeling: Steve Stewart, James Wade; standing: Leah Fullerton, Vanessa Dunaway, Alison Mote, C. J. Dunaway, Jamie Conner, Joanna Westbrook, Chad Kirkfield, and Tanya Hux.

Angie Cole, Amory; Wanda Rock, Amory; Gerald Cleveland, Tupelo; and Wayne Vandiver, the IJC BSU director. Their primary tasks were doing children's clubs, teen clubs, and babysitting for women's clubs.

Although the daily schedule varied, the team had done a children's club and women's club at three mission centers by the end of the week. They also had done teen clubs at two of the centers. Children's club activities included playing with the children in a gymnasium for an hour. Roller skating, basketball, tag, and utter confusion were the mainstays of this time together. The children were then gathered together for a sing time. They were divided by age into groups and were taught a Bible lesson. Cookies and koolaid were given to each child as he or she departed.

Teen club was done in the same manner, except the sing time was shorter and a devotional-discussion format was used during the group time.

Babysitting for women's club involved caring for an average of thirty babies and toddlers, twenty-five 2's and 3's, and thirty 4's and 5's. They had these children for over two hours in rooms that were totally inadequate for such a large number. While the team cared for their children, the ladies were taught sewing, various crafts, and a Bible lesson by Spanish-speaking volunteers. Most of the ladies who came to Women's Club could not speak any English.

One of these clubs averaged as many as 200 in attendance. As the women left, they were given a bag of clothes and a bag of food. The mission centers receive all kinds of donations by local businesses, churches, and individuals in this effort to minister to the poor of Houston. One man even gave a car while the IJC team was there.

The team also got to do various incidental jobs. They painted fire escapes, cleaned bathrooms, cleaned closets, mopped gymnasiums, and sorted skates. They bagged bread.

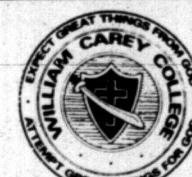
This consisted of putting five loaves in a grocery sack which would be given away at one of the clubs. They cooked their own meals, a new experience for most of them. They even got to kill some rats!

Wayne Vandiver, the Itawamba BSU director, reports, "The week was a hard week physically, emotionally, and spiritually. The team usually worked fourteen hours a day. They had their patience tested by kids that seemed to have little respect for God or his servants. The BSU van was vandalized and burglarized. Some of the team members were told they were going to be beaten up by my big brother." However, this is not the end of the story.

"The team grew closer to God and to each other as they ministered to these people. They realized how blessed they are by being born into the environment they grew up in. And best of all, a little girl accepted Christ during one of the Bible lessons that was taught. Once again God had used Baptist Student Union to involve students in reaching their world for Christ."



Tim Alexander, foreground, and other students from Itawamba Junior College are bagging bread at a mission center in inner-city Houston, Tex. In the background are Angie Cole, left, and Wanda Rock and Andy May, right.



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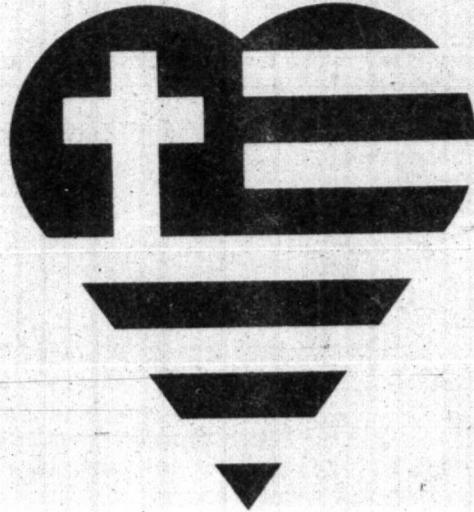
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GOOD NEWS AMERICA



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Why my church is participating in "Good News America '86"

Characteristically, First Baptist Church of Yazoo City has a Spring Revival. So, there is nothing new or novel about holding a meeting in April of 1986, except . . . we are going to be a part of something really BIG! We are going to join churches throughout our Convention in a simultaneous evangelistic effort called "GOOD NEWS AMERICA '86."

I like the idea! There is something exciting about linking up with a group, joining hearts and hands with other churches in something as important as this. We will share the impact of joint publicity and promotion. The materials being made available to promote and publicize this effort are attractive and appealing. Of course, during the actual week of revivals in our Yazoo County Baptist Association, I look forward to the times of fellowship I will have with other pastors and the visiting evangelists.

It occurs to me that some of the best years Southern Baptists have had in this matter of reaching people for Christ have taken place during simultaneous revival crusades. Our revival team is already committed. The dates are marked on our church calendar. Very soon our people will be encouraged to begin praying for a great spirit of revival.

I believe GOOD NEWS AMERICA '86 has the potential for being one of the most significant events in our history. First Baptist Church of Yazoo City plans to be a part of it!

James F. (Jim) Yates, Pastor.



Yates

Swedish Baptists hear speakers from France, Zaire

SUNDSVALL—"To Grow as God Wills" was the theme of the 108th annual assembly of the Baptist Union of Sweden in Sundsvall May 15-19.

Foreign missions took a central place in the conference programme. Andre' Thobois, president of the French Baptist Federation and president of the European Baptist Mission, asked for more prayer and more missionaries from Swedish Baptists for France.

Izai Baneke, general secretary of the Bandundu Baptist Union of Zaire, urged greater enthusiasm. "Have you forgotten us?" he asked. Zaire is one of several Swedish Baptist mission fields.

Ingvar Paulsson of Sodertalje was elected president of the Union. He succeeds another layperson, Borje Hammarroth, who had been president for the past seven years and a member of the assembly executive for 18 years.

Letters to the Editor

100th anniversary

Editor:

This year (Sept. 8) marks the 100th anniversary of Unity Baptist Church, Attala County. We are seeking help in locating all former pastors and members. If anyone can help us with this information, please contact us as soon as possible.

Mrs. M. K. Thornton
Chairperson of Anniversary Committee
Rt. 2
West, MS 39192

Prayer for committee

Editor:

Mississippians in particular as well as all Southern Baptists have reason to be grateful to Charles Pickering, Mississippi Baptist Convention president, for his leadership in initiating a meeting of all state convention presidents which resulted in the "Peace Committee." The results from the recent meeting of the Southern Baptist Convention are conducive to the successful functioning of this committee.

While we are grateful in our hearts for Charles Pickering, let us be prayerful for the work of the committee.

Owen Cooper
Yazoo City

Pickering commended

Editor:

Surely one of the more significant actions taken at the recent meeting of our Southern Baptist Convention in Dallas was the appointment of a "Peace Committee" to explore the problems with which our Convention is faced and to suggest some possible solutions.

One man stands out as having put

into motion the plans which culminated in this important step. That man is CHARLES PICKERING, president of our own Mississippi Baptist Convention. During the last several months, nothing has weighed as heavily on Charles Pickering's mind as the desire to see the Southern Baptist Convention get back together and for us to get on with the task of Bold Missions.

Charles has worked on the state level to achieve this and then, under what must have been the Lord's leadership, called together the other state convention presidents to explore ways in which harmony might be restored to our beloved Southern Baptist Convention.

It remains to be seen what will ultimately happen as a result of the action taken in Dallas. Regardless, Mississippi Baptists can be grateful for the vision and the courage of Charles Pickering! We owe him a debt of gratitude. Now let us unite in prayer for the Peace Committee that our dreams for a unified Southern Baptist Convention might come to fruition.

Jim Yates, Pastor
First Baptist Church
Yazoo City

Cemetery tragedy

Editor:

I have just finished one of the most trying weeks of my 11 years of ministry. Many of you probably read of the 2½ year old child who was killed by a falling grave marker. This happened on the first day of Vacation Bible School at Self Creek Baptist Church near Starkville.

Matt McCoy was killed when the 84 year old grave marker he was attempting to climb gave way from its base and fell on top of him. His VBS teacher, a long time children's worker, was hospitalized on the verge of a heart attack. Even though walking close to Matt on their small class' nature walk, events happened too quickly for her to halt them.

At how many churches across our state do children walk, play, and romp in old cemeteries, many times unsupervised? I would share these lessons which we learned the hard way:

1) Inspect and repair grave markers which have become loose on their bases. (We found several more which could fall.)

2) Limit access to cemeteries. Particularly by children.

3) Insure that your church's insurance program includes adequate liability insurance coverage. (Thankfully, ours did.)

Danny W. Avery, pastor
Self Creek Baptist Church
Starkville

Mississippian in Ruschlikon

Editor:

On a study/service leave granted me by the Mississippi Baptist Seminary I found them. Them, being my Cooperative Program dollars busily invested in Europe through approximately 65 students from 20 countries. These pupils of God's word are enrolled at the Baptist Seminary in Ruschlikon, Switzerland.

Southern Baptists in Mississippi can find additional kinship through the president, Dr. Altus Newell, a Meridian native. Dr. Newell is the son of Mrs. Ruth Newell still residing there, a member of Poplar Springs Baptist Church.

The seminary is providing high level theological education for persons from European Baptist Unions. Although German-speaking Baptists are a small minority in Switzerland, numbering only 1,500, their witness to the gospel is strong. I participated in a worship service this past Sunday at Ruschlikon Baptist Church and celebrated with a husband and wife as they went beneath the baptismal waters professing faith in Jesus Christ.

There are some beautiful sounds in this country of cowbells and yodels, but the sweetest sounds of all are the sounds of the gospel taking shape in the minds of students who study here in the land of Calvin and Zwingli,

The sites are beautiful—snow capped mountains, picture postcard gardens, lakes, and homes; but the real beauty is seen in "preparing the feet of them that publish glad tidings."

Since September 1949 the Foreign Mission Board of the S.B.C. has provided the seminary's primary support and administrative direction. The seminary has worked for similar support and direction from European Baptists. Nearly 50 percent of the leaders in European Baptist circles are graduates of Ruschlikon. One out of 13 serves as foreign missionaries.

As I see with my eyes and feel with my heart the work of Southern Baptists here, I'm thankful to be called by God to join Him in what He is doing in His world, loving and empowering his creation to do his will.

Richard Brogan, president
Mississippi Baptist Seminary

Should be a signal

Editor:

I have attended meetings of the Southern Baptist Convention for the past 15 years. I have been witness to disagreements among Baptists all my life and have never felt threatened by them because that is the nature of Baptist life. People have an opportunity to express themselves. The issue is

put to a vote and the majority rules. The democratic process works!

This year, however, I watched as a president of the Southern Baptist Convention ruled out of order those people who disagreed with his perspective. In spite of the clear mandate of the Constitution and By-Laws and in contravention of the convention's rules of order, he controlled what could be voted on and what could not. In effect, only those things which the president deemed worthy were presented to the convention for consideration. This is tyranny!

Until this point I have been on the sidelines of the SBC controversy, but since watching the events of last week, I have decided to become involved. I watched people denied a voice or a fair hearing on the floor of the convention. I watched people who dared to question the legitimacy of the process summarily ruled "out of order" no matter how strong the constitutional grounds for their question. The genius of our form of church government is that everyone is heard and our people, not our presiding officer, are given the responsibility for separating the wheat from the chaff. In the SBC there must always be room for diversity of opinion regardless of the outcome of our final decision.

The callous disregard of fellow Baptists and the dictatorial style of our presiding officer should be a signal to all those who love liberty that the time has come to make our voices heard.

Raymon Leake
Picayune, Miss.

Colsons retire from Liberia

Grace and Virgil Colson, missionary associates to Liberia since 1978, retired from active missionary service June 1. They served in Monrovia, Liberia, where he was chaplain, department chairman, and Bible teacher at Ricks Institute. She

served as a secondary teacher. He is a native of Folkston, Ga. The former Grace Bishop, she was born in Clinton, Miss., and also lived in New Orleans, La., and Sipsey and Vernon, Ala. They may be addressed 8191 Alderman Rd., Jacksonville, Fla. 32211.

Faces And Places

by anne washburn mc williams

Vonda

Never have I seen Vonda Clower distraught, or heard her complain. Always she is bubbling over with laughter. Or serene and smiling. She works in the Baptist Building as secretary to the program director, Chester Vaughn. As reading buddies, she and I often exchange book suggestions. In eight years she has had back surgery seven times. Through pain, and the discomfort of long-term wearing of a body cast, how could she also continue to wear that smile?

I wondered. So I asked.

"As I look back," she said, "I can see how many things that happened to me in earlier years were preparing me for what was to come."

When dark-haired dark-eyed Vonda Viverette was 15 and growing up at Union, Miss., she first heard a doctor's diagnosis of her problem: scoliosis. Yet it was not until after college, and marriage to John Clower, the birth of her two children, and teaching kindergarten for more than a dozen years that the pain she had long known became almost unbearable.

In the children's early years, she recalls, "I had prayed that God would give me an optimistic spirit, for their sake." She was inclined to be an "up" attitude kind of person, but the agony had begun to drag her down. "I prayed that I could keep being cheerful, and not be complaining and depressed. God answered my prayer. He gave me such joy in being with the children in kindergarten during the day that it sustained me over the hours I was with my own children at night."

By 1978 the pain in her spine had become more intense. "I had reached a point I knew something HAD to be done." Then a Jackson doctor performed Vonda's first scoliosis surgery.

After the first and succeeding operations, she lay flat on her back for a week, not moving except when someone moved her. In that first week, too much morphine made her lung collapse.

When the doctor asked her later to stand up straight and place both feet on the floor, she could not do both at once. Immediately the doctor said, "We must go to my office." Without John's presence to comfort her, she heard the doctor's message: "One of your legs is now three inches shorter than the other. I don't know what happened, but the only way I can correct it is by more surgery. We need to do it right away."

"I felt at peace about his decision," she remembers. She still had utmost confidence in him. Later she and John told the doctor, "We know you are doing all you can. The Lord is in charge."

Within two and a half weeks, she had the second surgery. It took not the three or four hours the doctor expected, but nearly all day. Afterward the doctor told her, "I took out a rod. Nothing happened. I took out another. That didn't help. I didn't know what to do! Finally I just pushed your hip down, and put the cast on."

Since then he has said to her, "The Lord used you to show me he is really in charge. I was feeling proud of myself, but through this I learned that he is the one in charge."

For nine months then she wore a torso-length, molded body cast. Since she could move neither furniture nor children, she realized she could not return to teaching, as she had hoped to do. Hence she would need another type of job. So sure was she that the Lord would find the right place for her, that she went ahead and resigned her position as director-teacher of kindergarten at Woodland Hills Academy. In January, 1979, she began work as Mr. Vaughn's secretary. In summers she had sold souvenirs at Yellowstone Park and waited on tables at Blue Ridge Assembly. She had taught kindergarten 12 years at Broadmoor Church, Jackson. But never had she been a secretary.

By the next January she was out of the cast. The rods had begun to hurt her back and also she had begun to lean forward. Her doctor had moved to Chattanooga, so she went there for a third operation, to straighten her upper back; a fourth one, in an effort to straighten her from the waist up; and a fifth, in 1981, to repair three ruptured discs. None of these helped enough, so her doctor referred her to the Scoliosis Center in Minneapolis, Minn., and to Dr. Robert Winter, for a relatively new procedure.

Last November she endured her sixth and seventh operations. Dr. Winter did anterior surgery, from the front, taking one rib completely out for use to fuse her whole spine, and to release it from the front so she could be pulled up straight from the back. A week later, he did posterior surgery, from the back, to pull her back up straight and to hook rods onto the spine at intervals. Again, she had to lie flat for a week until a brace could be fitted. "I have learned patience," she says.

By January 15, 1985, she was back at work, "with the doctor's blessings." Recently he told her that he is quite satisfied with her progress, but that she is still healing and he would like her to wear the brace at least four more months. Now she stands tall and straight, and says she is glad she let Dr. Winter do these operations. For anyone who would like his address, it is: Dr. Robert Winter, Spine Surgeons, Ltd., 606 24th Ave., South, Suite 500, Minneapolis, Minnesota 55454.

"During all this time, my whole church family, but specifically my Sunday School class at Broadmoor, the ushers at Broadmoor, and the people in the Baptist Building have bathed me in prayer," she said.

Vonda, a fine musician, first began



Vonda Clower

playing the piano in church at Rock Branch, Newton County, when she was 12 (Pete Evans was pastor). Later that year she made a profession of faith and was baptized at First Church, Union. She studied at Hinds Junior College on a music scholarship, and was graduated from Mississippi College, where she and John met.

"The Lord knew what kind of husband I needed." John, a medical underwriter for Blue Cross Insurance, has had six back surgeries himself. "He has always been supportive. He takes over the cooking when I need him to, and helps in many other ways." Her son, Russ, said to her not long ago, "The Lord put you two together because you understand each other so well."

Russ is a student at Parsons School of Art in New York and this summer is studying in Paris. Kelli, Vonda's daughter, is a junior at Mississippi College, majoring in community education. She plans to go to seminary and to follow in her mother's footsteps, in kindergarten teaching.

Until 1983, Vonda was pianist at Broadmoor Church. For three summers, either in a body cast or body brace, she traveled on choir trips and was pianist for the Abundant Life Singers, the youth choir. Also she sang with the Carillon Ladies Ensemble.

"He uses our various talents at different times in our lives," she noted. "Now for the first time I am going to teach a Sunday School class. The Lord used this quiet period in my life to get me ready for this."

She gives her mother, Myrtle Viverette (who lives now in Jackson) credit for her love of Bible study. "She has been my example." Her father, Albert Viverette, died 20 years ago. Her maternal grandfather, the late Jess Hembree, was once postmaster at Philadelphia and wrote poems which were published in the Neshoba County Democrat. Her cousin, Laverne Viverette Applewhite, is a missionary to Indonesia.

Vonda's life is a testimony that "the Lord is in charge, and I will rely on him for strength." I admire her determination, and her good humor.

"If I spent all my time complaining," she pointed out, "nothing would change. So why not smile?"

Bolivar team returns from Argentina

The team sponsored by Bolivar Baptist Association returned from Argentina May 27. They were a part of the group representing the Mississippi Baptist Convention in the Partnership Evangelism Crusade in Argentina. The team served in two churches, and reported 51 registered decisions for Christ. Team members are from left to right: D. A. "Doc" Brown, Gary Johnson, and Frank Pevey. All three are from the Skene Church, Bolivar Association. (The listing in the June 13 edition of the *Baptist Record* represented this team as being sponsored by the Skene Church, rather than Bolivar Baptist Association.)

Thursday, June 27, 1985

BAPTIST RECORD PAGE 7

British youth leader to assume international role

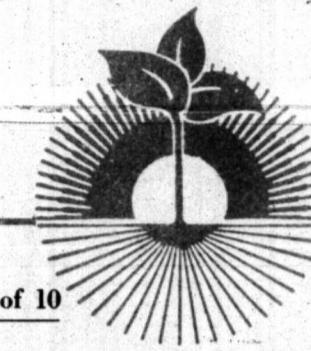
LONDON—Careers as varied as tax collecting and youth and community work form the background of the next chairperson of the Baptist World Alliance Youth Division.

Paul Montacute, national youth officer of the Baptist Union of Great Britain and Ireland for the past three years, is to be elected to the international post at the 15th Baptist World Congress in Los Angeles July 2-7.

The 38-year old Montacute left school at age 16 to work for the next eight years as a tax collector. Later,

he was awarded the Certificate in Community and Youth Work from the University of Leicester. He has since worked with youth clubs and Boys' Brigade in Wales and in Canada.

He has been involved with Baptist youth conferences since the Sixth BWA Youth Conference in Beirut in 1963. He attended his first European Baptist Federation Congress in Amsterdam in 1964. He is well known as a leader of Congress and conference youth programmes in Europe. (Continued on page 8)



No. 8 in a series of 10

Unwanted kids

"If I had my life to live over, I wouldn't have a family. We did all the 'right stuff,' yet our children are insensitive, thoughtless, self-centered adults." So wrote one mother to Ann Landers.

A shocking claim? Yes. But we hear it oftener than we once did. However, this is a small percentage. Most parents love their children, even if they don't turn out exactly as planned. Parents have a way of recalling their own youth, how they themselves didn't always please Mom and Dad. But what about that small segment who do resent their children?

Guilt-ridden parents do well to remember they are not totally responsible for how their kids turn out. Peer pressure, friends, school, society in general, music, television, magazines — all of these help mold the personalities of the young. So put a little blame on a materialistic society that urges them to "look out for No. 1." And on advertising which tells guys that popularity is just a soft drink away. Or that a new shade of make-up can transform a shy teenager into a Cinderella.

Parents need help — not criticism — in rearing their offspring to be caring, sensitive, generous, and outgoing. One way our churches can help is the proper teaching of Christian stewardship. Even if churches were fully endowed, youth need the ageless truth that giving and growing are one.

Planned Growth in Giving does just that. It's not another gimmick, a mere pitch for a big offering. It majors on people, not pledges. It helps youth as well as adults see that self-centered living is stunted living. Hopefully, it helps to mold youth who are a joy to their parents, not a disappointment. For your children's sake, look into Planned Growth. It's a 15-year emphasis, 1985-2,000 A.D. Your state stewardship consultant, David Michel, has details.

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Durant commissions two, dedicates new building

First church, Durant, on June 2 commissioned its minister of music, Rick Carter, and his wife, Nedra, as participants in a Mississippi Baptist Convention Partnership Evangelism team.

Rick and Nedra, along with other team members, are ministering in churches in Argentina and Uruguay June 10-26. The commissioning service included a charge to Rick and Nedra to faithfully perform the duties of commissioned ambassadors and a charge to the church to commit themselves to daily prayer support for his couple.

A second phase of the service con-

sisted of a dedication of the church's education building, which has been completely renovated under the guidance of the Long Range Planning Committee.

"In dedicating this building to the purpose of Christian education and evangelism, the church family praised God for his marvelous provision. Commissioning and dedication of the church family and facilities to minister to the needy and lost of the community was the fitting conclusion of this unique service," said J. Steven Delony, pastor.

Open house was held for the education building.



Rick Carter, left, minister of music at First Church, Durant, and his wife, Nedra, were commissioned by the church as participants in the Mississippi Baptist Convention Partnership Evangelism team. At right is pastor Steve Delony.

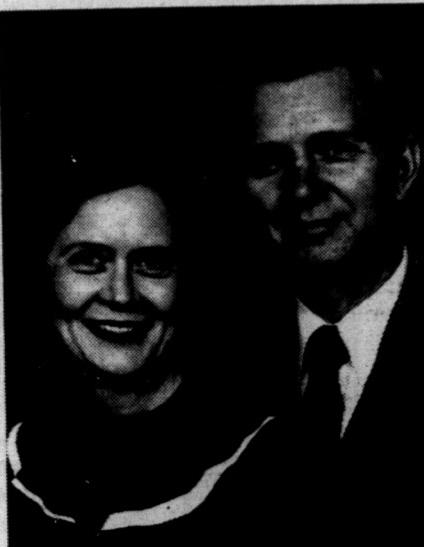


Members of the long range planning committee of First Church, Durant, are shown above. In the front row, left to right, are Helen Smith, Shelia Delony, and Martha Jo Illebrew. In the back row, left to right, are Roosevelt Green, Mitch Land, Earl D. Brown, Pastor Steve Delony, Doug Self, and Bill Cox.

Ground breaking at DeSoto



Ground breaking for a new auditorium and education facilities was held May 19 at DeSoto Church, Clark Association. Handling the shovels were, left to right, Billy Irene Glass, building committee chairman; LaBron Matthews, pastor; and C. E. Sellers, finance committee chairman.



The Carl Savells

Woodville Heights to honor Savells

Woodville Heights Church, Jackson, on June 30 will honor its pastor, Carl Savells, and his family. Savells has resigned the Woodville Heights pastorate effective July 31.

Savells has been named director of the Department of Interfaith Witness for the Home Mission Board in Atlanta, Ga. He will close his ministry at Woodville Heights on June 30. On that day the church will observe Pastor Appreciation Day as he closes an 18-year ministry there. He has been pastor there since September 1967.

Lunch will be served at the church.

British leader

(Continued from page 7)

and has been a member of the European Baptist Federation Youth Committee executive.

He will be expected to play a leading role in the 1988 World Baptist Youth Congress, which probably will have Glasgow as its venue.

Paul Montacute's responsibilities have not been only international however. He is a deacon in the Berkhamsted Baptist Church in Hertfordshire, a congregation which was founded in the year 1640.

He and Mrs. Montacute (Judith) are parents of two sons, Peter, age 5, and Timothy, age 1.

Southern Baptists propose alternatives to abortion

(Continued from page 3)

Price said Georgia has one of the highest abortion rates in the nation. Cobb County, an affluent, rapidly growing county and location of Roswell Street, has the highest percentage of abortions in the state.

Price attributed Cobb County's high abortion rate to the "yuppies (young urban professionals) who don't think abortion is a crisis."

Contrary to a common belief impoverished women have the majority of abortions, Mary Dan Kuhnle, home missionary and director of Sellers Baptist Home and Adoption Center in New Orleans, said. 71 percent of reported abortions are had by more affluent women.

Failing to recognize the seriousness of abortion, Price continued, is the result of a false image of abortion and ignorance of abortion alternatives.

Kuhnle claimed adoption is a viable, life-providing alternative and said couples who cannot have children clamor to adoption agencies, often waiting seven years before a child is available for adoption.

Kuhnle said she knew couples who would willingly adopt a retarded or deformed child, arguing even abnormalities and rape were not justifiable reasons for abortion. "Pregnancy lasts nine months. Adoption lasts a lifetime," she said, adding abortion was unwarranted under any condition.

Price said another reason for the failure to realize the seriousness of abortion was women often misuse abortion as "convenient birth control," while ignoring the possibilities of infertility and miscarriage which can result from abortion.

Kuhnle said guilt and trauma were also consequences of abortion. She referred to documented cases where women who have had abortions were victims of psychological trauma and were "never free of that grief."

Parents, children and society are all victims of abortion, added Kuhnle. Abortion victimizes marriages, she said, and the unborn child is victim, because it does not have a chance to live. Society is victim, Kuhnle explained, because acceptance of abortion suggests the lives of other humans, such as the retarded and elderly, could also be destroyed.

Almost all of society, commented Hollis, is partly responsible for the abortion crisis. Hollis said some of

society had been irresponsible by ignoring abortion realities.

"Some of us need to repent," he said, "for ignoring the plight of lower-income couples who do not understand how to prevent conception and do not have the financial resources to secure adequate contraceptives."

"Others need to repent," Hollis added, "for turning to abortion as a escape from God-given responsibilities." In order to deal responsibly with abortion, he said, society must first deal with its irresponsible treatments of sex.

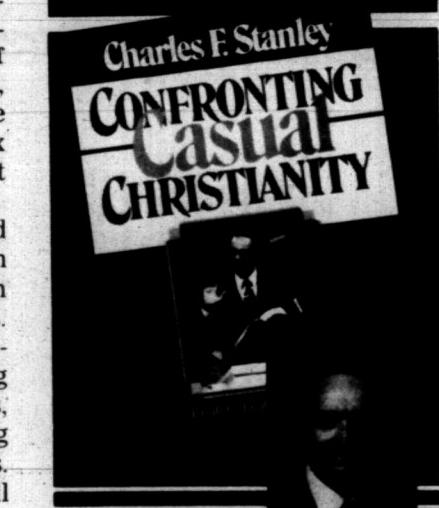
Price and Hollis tagged casual attitudes towards sex and the sexual exploitation by media as promoters of sexual promiscuity. These infiltrators, the committee suggested, could be fought by teaching Christian sex education within Southern Baptist churches.

Adkins said the committee agreed to suggest the existing sex education resources which are available from various Southern Baptist agencies. The committee also planned to supplement these resources by creating more literature, training modules, film media for churches and offering conferences on abortion alternatives.

The proposed resources also will

assist churches in starting professional counseling centers similar to those operated by Edgewood and Roswell Street churches.

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BROADMAN

News Analysis

Canadian Baptists prepare to 'possess the land'

By James O. Teel Jr.

(NOTE: James Teel is the liaison between the Southern Baptist Convention's Foreign Mission Board and Canadian Baptists. He wrote this personal perspective from a background of decades of work as a missionary in Ecuador, Argentina and the Dominican Republic.)

CALGARY, Canada (BP)—The 78 Southern Baptist congregations in Canada meeting in Kelowna, British Columbia, heard Vancouver's director of missions, Henry Blackaby, set the tone of the meeting in the opening devotional on Deuteronomy 1: "Behold, the Lord thy God hath set the land before thee: go up and possess it."

The attitude of the messengers could not be better expressed as they voted to both constitute into a convention and start a seminary in the same historic meeting.

But the messengers took little time to contemplate the history they were writing. There is so much more to be done! The churches are organized into

five associations, each with a director of missions. Worship is conducted in Chinese, Korean, Laotian, various Indian dialects, French and English. In English there are accents from Deep South to Scottish Highlands, Brooklyn to Cockney.

Allen Schmidt, a native Canadian who was elected coordinator of the convention, estimated there were over 300 at this historic meeting where James L. Sullivan, author of *Baptist Polity As I See It*, spoke five times on this crucial subject for a young convention.

Great strides have been made since last year when the Southern Baptist Convention asked the Foreign Mission Board, the Sunday School Board and the Radio and Television Commission to join the Home Mission Board in getting involved in Canada, as evidenced by the creation of the convention and seminary this year. But Southern Baptist churches, associations and state conventions need to be involved in Canada. The opportunities that

await Southern Baptists in this land are great, and some are unique:

1. Partnership evangelism and missions in this country are ideally suited to Southern Baptists. The language is principally the same, and the country can be reached by car.

2. Opportunities to help in the initial purchases of land and construction for churches are overwhelming. Churches are started in schools, homes and store buildings, but land is so expensive it is difficult to get a foothold in the community on a permanent basis without large infusions of help not available through ordinary channels.

As an example: Faith Baptist Church in Calgary, where Jim Wallace is pastor, is looking for land in the southwest part of the city. It costs \$250,000 per acre. This scenario is repeated dozens of times across Canada. This is a great opportunity for churches in the States to make an investment that will pay quick and large dividends.

3. A new seminary has many needs.

A large parcel of land well suited for the campus is being sought. Classes are to start in the fall of 1987 and as many as 50 students may attend. The master plan must be developed, buildings must be secured, the library must be assembled. We need books from those who want their own libraries to live on in the lives of young pastors. Maybe retiring pastors would feel led to be a part of this great mission opportunity by donating their libraries. The list goes on.

4. The potential for Canadian Southern Baptists to become a major mission-sending body is great and real. Other Canadian bodies already are well known in the world as mission-sending groups. Their per capita giving to missions is far greater than that of Southern Baptists in the Deep South. Another dimension which enters into this is that there are doors in the world which are open to Canadians, and are closed to anyone from the United States.

There are factors beyond our own understanding in which God is moving to work his own will. When we catch a glimpse of what this may mean for world missions, we can only marvel and in our hearts say, "Praise the Lord!"

These opportunities are cause for reflection by Southern Baptists. Going back to the text in Deuteronomy 1, the thought in verse 6 is ominous: "Ye have dwelt long enough in this mount." Canada is a new missions frontier challenge which calls us from the mountain where we have too long been perched. It is time for Southern Baptists to get on with the task.

The time to start worrying about a boy is when he leaves the house without slamming the door.

Learn to love your enemies. Without them, you have no one to blame but yourself.

Ackerman will observe 100th anniversary

The 100th anniversary of Ackerman Church, Ackerman, will be observed June 30, beginning at 10 a.m. A special anniversary service will begin at that time.

Following the service, lunch will be served from fellowship hall for eating outside, and it will feature barbequed pork.

The afternoon's games and activities will be reminiscent of 100 years ago, a spokesman said. Exhibits and pictures will be on display to portray the church's history. There will be a special exhibit of pictures of couples married in the church.

The chairpersons for the observation are Mrs. R. C. McNeil, Mrs. Bill Basinger, and Mrs. Roy Young. John G. Brock is pastor, and Laverne Pickett is minister of music.

N.O. names Autry, Sanders 'outstanding'

DALLAS—C. E. Autry and Perry R. Sanders were honored as 1985 Distinguished Alumni by the faculty of the New Orleans Seminary June 12, at the annual luncheon of the seminary alumni.

Autry is interim-pastor of Ellyson Baptist Church, Pensacola, Fla., and a former director of evangelism for the Southern Baptist Convention's Home Mission Board. He is a native of Columbus, Miss.

Sanders is pastor of First Baptist Church, Lafayette, La., where he has served since 1959.

Both were cited for "distinguished service," Autry as a "denominational leader in evangelism," and Sanders for "local church pastoral leadership."

Devotional Bountiful, purposeful, hilarious giving

By James Fancher
II Corinthians 6:6-8

We were stranded in a service station in South Carolina with a broken axle on our camper-trailer one Sunday morning. There was a little Baptist church about a quarter of a mile away. We hiked to a never-to-be-forgotten worship experience. What the singer and preacher lacked in formal training they more than made up in enthusiasm. The pastor had just returned home from Camp Zion at Myrtle, Mississippi. His sermon dealt with cheerful giving. He said, "Friends, that word 'cheerful' in the Greek means 'hilarious,' and that means we should give until we get right silly about it."

People get "right silly" about a lot of things they enjoy doing. Perhaps these verses, taken seriously, could help us achieve this kind of enthusiasm in this very important part of worship and service.

An elderly man told me, "I've farmed all my life. I've never made much of a crop. I didn't want to spend money for fertilizer because I was afraid I wouldn't make enough to pay for it." How very sad!

God compares giving with farming and asks us to sow bountifully — to give generously.

Planning our giving is equally important. Deliberate, purposeful giving is much more commendable than spasmodic emotional spirits. Prayerfully setting goals, seeking God's direction for a long period of time is effective.

Trusting God's ability to provide and claiming His promise, we enter into our giving to carry out our Lord's last request as we participate in a witness to our world. Christian giving at its best is generous, purposeful, and hilarious.

Fancher is pastor, First, Coffeeville.

Conference celebrates refugee resettlement

ATLANTA—A national conference will highlight the 10th anniversary of Southern Baptist Refugee Resettlement.

Indochinese Celebration 85, to be held June 28-July 1 at Southwest Baptist University in Bolivar, Mo., will focus on Southern Baptists' refugee resettlement efforts among Vietnamese, Laotian, and Cambodians during the past decade.

Sponsored by the Southern Baptist Home Mission Board, the four-day meeting also will provide pastoral and lay leadership training, as well as fellowship opportunities.

The conference will feature workshops for the three Indochinese groups and sessions for workers with Indochinese people, emphasizing cultural characteristics of Indochinese people and witnessing to Indochinese people.

Forest Hill schedules playlet

"Little Red Riding Hood and the Devil," a fairytale allegory, will be presented June 30 at 7 p.m. by the Forest Hill Church, Jackson, drama ministry.

The presentation will be in the church auditorium. The allegory was written by Douglas H. Olson.

The cast is as follows: Red Riding Hood, Becky Ainsworth; grandmother, Lynn Sharplin; mother, Missy West; woodcutter, Andy Key; and Devil, Lance Gaddy.

Following the playlet will be a presentation of James H. Dobson's film, "Preparing for Adolescence—Peer Pressure and Sexuality."

A second allegory by Olson will be presented July 7 at 7 p.m. It is "The Three Little Pigs Build Their Churches." The cast is as follows: first pig, Andy Key; second pig, Scott Dees; third pig, Larry West; and wolf, Kyle Dees. This playlet will also be followed by a Dobson film.

BWA fellowship to host peace meet

LOS ANGELES—The North American Baptist Fellowship, a regional branch of the Baptist World Alliance, will host a peace conference on July 2, 1985 from 2-5 p.m. in the Santa Anita Room of the Westin Bonaventure Hotel in Los Angeles, California, prior to the opening session of the 15th Baptist World Congress.

"A Call to Christian Peacemaking" will be the conference theme.

Delegates and visitors to the World Congress are invited to attend this peace conference and to share with fellow Baptists from around the world in prayer for peace.

A diamond is a chunk of coal that made good under pressure.

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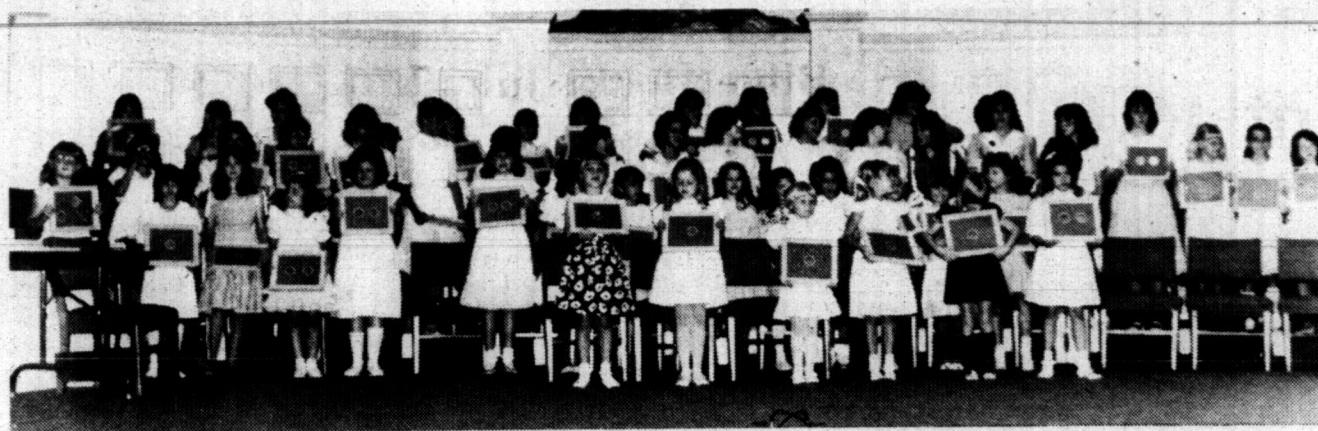
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Morrison Heights Church, Clinton, gave awards to 57 girls in the GA recognition service held May 22. Girls who received awards:

Grade 1—Melissa Darwin, Lori Hughes, Jennifer Moore, Jennifer Palmertree.

Grade 2—Joie Allen, Kristi Bishop, Melanie Fisher, Lacey Hawthorne, Renee Keith, Julie McGee, Brandi Morgan, Kathy Moore, Jennifer Murphy, Shasta Nunn, Brooke Olenski, Jennifer Pittman, Bethany Sauls, Michelle Stembidge, Renee White.

Grade 3—Paige Amason, Chris Bowlin, Janet Farmer, Sandi Holmes, Carrie Beth Humphreys, Shannon Kahl, Ginny

Moore, Lori Moore, Carley Schoggen, Amber Torrance.

Grade 4—Heather Calhoun, Melanie Coward, Olivia (Libby) Graham, Holly Hawkins, Kristi Kennedy, Alana Rushing, Kim Stack.

Grade 5—Jill Adams, Melanie Barham, Shelley Bias, Kathie Clark, Bethany Hughes, Amy Lott, Jennifer Moss, Tiffany Parker, Amanda Reese, Christi Wall, Kelly Moore.

Grade 6—Lyndi Brooks, Rachel Durnham, Kathy Farmer, Dana Grisaffe, Stephanie Holly, Heather Roberson, Melissa Sims, Jenny Taylor, Jennifer Williams. Rachel Wooton is the GA director. James Parker is interim pastor.

Staff Changes

Ellen Sisson is the summer children's director at First Church, Pascagoula. She is a graduate of Pascagoula High School and of Mississippi University for Women with a degree in elementary education. She will be coordinating Bible studies along with activities for children in grades 1 through 6. On Wednesday nights she will be having children's church for this same age group. She is the daughter of Mr. and Mrs. Ben Sisson of Pascagoula.

Jimmy Sellers has accepted the call as pastor of Hopewell (Copiah-Lincoln). He and his wife have moved on the church field. He moved from Sand Ridge (Scott).

James F. Yates Jr. (Jim) has been employed by his home church, First, Yazoo City, as a summer interim in the activities program. His work is being supervised by Ken Hall, minister of activities. Jim attended Holmes Junior College and was graduated from University of Mississippi. He has completed one semester at Southwestern Seminary, Fort Worth, Tex., where he is majoring in Christian recreation and activities.

He is the son of Mr. and Mrs. James F. Yates of Yazoo City. His father has been pastor of Yazoo City, First Church, since 1961.

Bill Hutto has resigned as pastor of Hebron Church in Yazoo Association, and has accepted the pastorate of Mount Vernon Church, Newton Association.

M. B. "Buddy" Puryear has resigned as pastor of Midway Church, Leake County, to accept the pastorate of Holmesville Church, Pike County. He is a student at New Orleans Seminary.

Allan Moseley is the new pastor of Bayou View Church, Gulf Coast. He began work there on June 23, having moved from the pastorate of Big Level Church in the same association.

Bill Farris has moved from Shifalo Memorial Church, Gulf Coast, to Fernwood Church as pastor.

Friendship Church, Gulf Coast, has called Barney O'Neal as pastor. He is moving from the West Robinson Road Mission.

Darrell Boomer is summer youth worker for Duck Hill Church.

Dean Rominger has resigned the pastorate of Thompson Church, Mississippi Association.

A yawn may not be polite, but it lets everybody know how you feel.

MasterLife conference scheduled

NEW ORLEANS—A MasterLife Discipleship training conference will be held July 22-26 at New Orleans Seminary.

MasterLife is the Southern Baptist program designed to help Christians grow in their relationships with God and fellow men. Persons who complete the seminary conference will be certified to teach MasterLife, as well as able to apply it to their own lives.

Jimmy Crowe of the Baptist Sunday Board and Ed Thiele, associate professor of discipleship at New Orleans Seminary, will lead the conference. The fee is \$75.

For more information or to register, contact Thomas A. Kinchen, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, Louisiana 70126-4858.

Holly Bluff Church, Holly Bluff: July 7-12; Charles Wesley, Morrison Chapel, Cleveland, evangelist; Ed May, Mt. Olive, Smithdale, leading the music; John Adams, pastor; Sunday at 11 a.m., with lunch on the grounds and 1:30 p.m. service, but no night service; during week at 7:30 p.m.

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Heidelberg plans 100th anniversary

Heidelberg Church, Heidelberg, on Aug. 4 will observe its 100th anniversary. Services will be held at 10:30 a.m. and at 1:30 p.m. The noon meal will be served in the fellowship hall.

The 100-year history of the church will be reviewed. There will be singing in the afternoon.

J. W. Tynes is pastor, and Gus Ball is centennial chairman.

Minister dies

Otho A. Eure, Baptist minister and chaplain, died May 5, 1985, in El Paso, Tex. He had served churches in Mississippi, among them a 1963 pastorate in Hattiesburg. He was a 1920 graduate of Mississippi College. Survivors include his wife, Mrs. Otho A. Eure, 104 Will Scarlet Lane, El Paso, Tex. 79924, and a son, Bob.

It is bad enough to give offense, but is far worse to take it.

An obstacle is something you see when you take your eyes off the goal.

Revival Dates

Ebenezer, Bassfield (Jeff Davis): July 7-10; Tommy Arinder, pastor; Emmanuel, Cleveland, evangelist; Shelby Stringer, Ebenezer, song director; Sunday morning, regular time, with dinner on the grounds and an afternoon service; Mon.-Wed. 7 p.m.; Jimmy McFatter, pastor.
New Zion (Scott): July 5-7; Alan Balliet, pastor, Springfield Church, Morton, preaching; Mrs. Debbie Parks, Morton, special music; services at 11 a.m. on Fri. and Sun. 7 p.m. Fri.-Sun.; LaVerne Summerlin, pastor; Mrs. Rosie Register, minister of music; Mrs. Ina Faye Bailey, pianist.

Bond Church, Bond: homecoming; June 30; Tom Reeves, guest speaker; Sunday School, 9:45 a.m.; Worship services 11 a.m.; lunch at the church; singing in the afternoon; John Wade, pastor; Gerald Simmons, minister of music and youth.

Cross Roads Church (Choctaw County): homecoming; June 30; ser-

Homecomings

vices 10 a.m. through 3 p.m.; former pastors to speak; a history of the church to be given; special singing by the Joyful Echoes Quartet; lunch to be served; H. L. Redd, pastor.

West Drew Church, Drew: homecoming June 30; Paul Blanchard, pastor, Lakeview Church, Leland, guest speaker; worship ser-

vice, 11 a.m.; lunch to be served at the church immediately after the service; Bobby Shurden, pastor.

Whitesand Church (Jeff Davis): homecoming; June 30; worship service at 11 a.m.; dinner at the church; afternoon program beginning at 1:30; offering for paving parking lot; Billy Greene, pastor.

The Lord's constant love

By Anthony S. Kay
Hosea 1:2-9; 3:1-5

The passage for our consideration is one that is very familiar, yet somewhat disturbing. We usually express sympathetic feelings for Hosea. Is it possible to have a sympathetic attitude about Gomer? The lesson today gives a significant picture of God's holiness and judgment. It depicts the challenge of the prophet, the charge of God, and the constancy of God's love.

In the context of the lesson, Hosea emphasized that he has been commanded by God to speak. Hans Walter Wolff has noted that "no one can speak in God's name who has not first heard God's Word. Only if we have truly listened to God can we have anything to say to one another that is powerful in history" (Broadman Commentary, p. 9, vol. 7).

God challenges the prophet to share his own experience as a mirror that reflects the condition of the nation. To be able to bare one's soul to others and to share with open abandon the hurt and rejection was to Hosea, and is to

us today, an enormous challenge.

The charge that God makes concerning evil is defined by the names of Gomer's children. Hosea was the first to use the analogy of adultery in the family relationship to reflect the condition that existed between God and his people. Through the use of the names Jezreel, Lo-ammi, and Lo-ruhamah, the writer suggests that God charges his people with spiritual adultery that separates them from him. Sin has caused Israel to be cast in the role of a rebellious people. God will no longer refer to them (in their rebellious attitude) as his people and also indicates (Lo-ruhamah) that they will not obtain mercy.

The constant love of God is expressed even in the harsh experience of judgment. God is no indulgent, pacifying God who looks the other way at our sins. "I will no more have mercy" is indicative of God's justice. Yet, to correctly acknowledge God's judgment, one must not neglect the professed mercy. God always seeks

redemptive responses. He is not vengeful or vindictive but through suffering and pain, brought about by our sins, God seeks to draw men to himself. To be sure, pain and suffering have their origin in sin, but it should not be determined that all who suffer pain and sorrow are great sinners. The book of Job should teach us something about that.

God's comment to Israel, "You are not my people and I am not your God," is a statement of fact. Israel was estranged from God, plagued by the paganism about her. Even so, these words apply to all of us who are separated from God; however, Hosea knows, and so can we, that restoration is available to Israel as it is to us. *O love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.*

—George Matheson, 1842-1906

Anthony Kay is pastor, First, Calhoun City.

Life and Work: July 7

Accepting both good and bad

By David W. Spencer
Job 2:1-10

I. Cultural context

Those who say that Job never really gives any insight into the problem of human suffering have never taken seriously the prevailing theology of suffering in Job's time and, I might add, our time! In my opinion the Book of Job does not so much try to offer new theology on the problem of suffering as it does to clear away many of our misconceptions of the subject.

The theology of suffering in Job's time was very simple and clear-cut: if you were a good, righteous, godly person God would bless you with health and prosperity, but if you were evil God would punish you with bad health, bad luck, and bad times. That kept everything relatively simple. You can easily see how such a theology of suffering could devastate a very good person like Job.

This particular theology of suffering was still around in Jesus' day. In John 9 the disciples, seeing a man born blind, asked Jesus who had sinned, this man or his parents. Even today when something bad happens to a Christian, often in the back of our minds is the question: I wonder why God is punishing him?

II. Key words

The meanings of certain words in this passage are primary for a good interpretation. The words *blameless* and *upright* found in verse 3 should not be understood to mean "without sin." They refer to two qualities of Job's character: he was devoted to God and he was a man of great integrity. The "painful sores" of verse 7 have been explained as *elephantiasis*, *smallpox*, *chronic ectema*, *malignant ulcers*, and a host of lesser known diseases.

III. Interpretation

The aftermath of Job's first encounter with Satan's testings demonstrated his belief that God was in control despite all the tragedy of Job's world. In dealing with the loss of his status, his money, and his children, Job's character and faith in God came shining through.

God called this fact to Satan's attention one day when Satan was required to present himself before God, but Satan refused to face the fact that God had proven him wrong in his own assessment of Job's character. Satan believed that Job had not been tested deeply enough. So far Satan maintained that he had only "scratched the surface" of Job's life. If the testing went deeper, Satan believed that Job would crack and turn away from God. Again God called Satan's hand but restricted the test to life and not death. Verse 6 again reminds us that God maintains ultimate control of the situation.

So Satan got beneath Job's skin—a horrible disease afflicted Job. With this tragedy Job was forced to withdraw from society and live as an outcast. Thus Satan hoped to break Job's character by isolating him. Perhaps Satan's crowning touch was the bitterness of Job's wife as she sized up the situation. She called upon Job to do just what Satan wanted Job to do: reject and despise God.

Job corrected his wife for her spiritual insensitivity. He pointed out that she had a short memory, for God had blessed them with much good in previous days. She was trying to distort the nature of real religion by saying that it ought to pay off with a nice profit. Job denied her shallow

theology by refusing to put religion on a profit basis.

IV. Eternal truth

There is a very comforting and reassuring truth underlying this story: God's ultimate control over the situation. We notice that Satan could not test Job without God's permission, that Satan was required to present himself to God and give an account of his activities, and that Satan could not take Job's life.

All of this teaches us that God is the Sovereign Ruler of the universe. Though the unexplained and painful may happen to us, we may rest assured that God has not lost control of the situation. Nowhere are we better reminded of this truth than the events of Calvary. Behind all the tragedy of Jesus' death, the darkness, the hatred, and the seeming defeat, God was in control reconciling the world unto himself.

David Spencer is pastor, First, Long Beach.

More and more Baptists in France

PARIS—From 1976 to 1984, the number of baptized Christian believers in French Baptist Federation affiliation has gone from 2,300 in 46 congregations to 3,800 in 75 churches.

Some 250 representatives of the churches met in the annual Congress May 15-16 in Paris. As church pastors are not automatically delegates, a large number of laypersons participate in Federation activities.

Bible Book: July 7

God's answers to questions about justice

By J. Gerald Harris
Habakkuk 1:1-3:19

Habakkuk abruptly appears upon the scene of Old Testament history. Scholars tell us that his name means "ardent embracing," or "wrestling." Habakkuk was a man who wrestled with God. Throughout his prophecy we find him agonizing in prayer and stretching out in faith as he seeks understanding and as he beseeches God for the revival that Judah so desperately needed.

The book of Habakkuk is more a book of poetry than prophecy. It is a written expression of Habakkuk's personal experience with God. It begins with a heartache and closes with a hallelujah. First of all, we see:

I. The perplexity of the prophet—The book of Habakkuk begins with the prophet leveling an attack against God himself. Habakkuk is perplexed in his day because iniquity abounds. Violence is given free reign. The dark clouds of strife and contention cast an ominous shadow upon the land. The prosperity of the wicked and the adversities of the righteous cause Habakkuk to question God's justice.

The heartbreaking conditions of Habakkuk's day could be summed up on the words from *Green Pastures*, "Everything that's fastened down is coming loose." To compound the perplexity of the day, the Lord seemed to be manifestly unconcerned over the tragic events that transpired.

Although Habakkuk interpreted God's temporary silence as indifference, God was already at work to implement his solution to the problem. God declares in Habakkuk 1:6, that he has arranged in his divine providence for the Chaldeans to be his vidence for the Chaldeans to be his instrument of chastisement upon obedient Judea. The Chaldean army was bitter, hateful, and hot-headed (v. 6). They were full of self-confidence (v. 7). They had a well-trained, well-disciplined cavalry (v. 8). They laughed at all authority (v. 10). They were more concerned about military might than what was morally right.

God's answer to Habakkuk's perplexity seems only to create more anguish (note 1:13). Habakkuk could not understand why God would use a nation more wicked than Judea as his instrument of chastisement, but with that problem unresolved we come to chapter 2.

II. The perception of the prophet—in Habakkuk 2:1, we find that the prophet stations himself on a watchtower to await God's answer to his inquiry. God did not disappoint his servant, but gave him a revelation which he was commanded to write on tables of stone. God told Habakkuk that the proud and haughty nations would perish, but that those who regard right and God, though they may experience much suffering, will live by their faithfulness (2:4).

In Habakkuk 2:5-20, we have the enumeration of five "woes" which are sure to fall upon the proud Chaldeans. The first woe is to those who are full of greed, who heap up property which

does not belong to them (v. 6). The second woe shall be upon those who seek ungodly gain (v. 9). The third woe is upon those who build cities with blood and slave labor (v. 12). The fourth woe shall be upon those who treat their weaker neighbors shamefully (v. 15-16). The fifth woe is upon those people who practice idolatry (v. 18-19).

Through the revelation given to Habakkuk, the prophet is convinced that ultimately the justice of God will prevail. Right will be on the throne and wrong will be on the scaffold.

III. The prayer of the prophet—the concluding chapter of Habakkuk is a chapter of prayer and praise. The prophet calls upon God to revive his work in the midst of the years (3:2). I have always heard that man's extremity is God's opportunity. In view of the deplorable conditions of the day there was nothing left for Habakkuk to do but shut himself up with God and pray for divine intervention.

Notice the faith and the confidence in God expressed by Habakkuk in Habakkuk 3:17-19. these verses give us a picture of a country that is barren and blighted. Some have compared this wasteland to the modern day church. However, it does not matter how barren, how wasted a situation may be; God can restore any land. He can revive any church. He can salvage any situation.

The concluding verses of the book indicate that Habakkuk had discovered the all-sufficiency of God. Though the book of Habakkuk begins with a problem, it ends in praise. Habakkuk starts out in tribulation; he ends up in triumph. When most of us would have pushed the panic button, Habakkuk pushed the praise button.

Gerald Harris is pastor, Colonial Heights, Jackson.

Missionary News

Sam and Ginny Cannata, missionaries to Zimbabwe, have arrived in the States for furlough (address: Rt. 1, Box 400, Hollandale, Miss. 38748). He is a native of Houston, Texas. The former Ginny Curry of Mississippi, she was born in Greenville.

Joyce and Ralph Davis, missionaries to Ghana, have arrived in the States for furlough (address: 19 Sharmont Drive, Hattiesburg, Miss. 39401). They are natives of Mississippi. He was born in Quitman and grew up on a farm near Hattiesburg. She is the former Joyce Merritt of Hattiesburg.

Elaine and Jerald Perrill, missionaries to Thailand, have completed furlough and returned to the field (address: Box 832, Bangkok, Thailand). He was born in Ellsworth, Kan., and spent his early childhood in nearby Alton, but later settled with his family in Boulder, Colo. She is the former Elaine Fortenberry of Monticello, Miss.

Baptist Record

- Bible Book: *The challenge of the resurrection*
- Life and Work: *God's promise of mercy*
- Uniform: *The harvest of unbelief*

The challenge of the resurrection

By Bill R. Baker
Luke 24:36-53

"Jesus stood in the midst of them" (v. 36). The resurrected Christ comes to his own for definite purposes. Five of these purposes are highlighted in the text today.

Confronts the troubled heart (vs. 36-43). Jesus cites the problem immediately by asking, "why are you troubled?" Many of the troubles that find a way into the Christian's life do so because he fails to grasp the full meaning of the resurrection. Jesus is alive and present with his people and this fact should be sufficient to calm the troubled heart.

Opens the understanding (vs. 44-45). Jesus opens their understanding that they might grasp the meaning of biblical revelation. One of the glaring handicaps in the lives of so many Christians is their lack of understanding regarding the Scriptures. It appears that the Christian who is knowledgeable of the Scriptures and confident of the Saviour's presence

should be able to face any day and any way. The challenge of the resurrected Lord is the challenge to know the Bible.

Commissions the committed (vs. 46-48). The will of God is clearly revealed by the resurrected Lord — "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The workmen of God who will fulfill that will are all disciples. The resurrected Lord challenges his followers to fulfill the divine design of propagating the good news. They were to be witnesses of these things. It should be understood that anytime one accepts Christ as Saviour he also accepts the commission of the Saviour.

Empowers for ministry (v. 49). The resurrected Lord obviously anticipates the question, "how can this be done?" Certainly one is not expected to fulfill heavenly purposes

with earthly resources only. Heavenly resources are available to publish heaven's revelation. The disciples will be furnished with power from on high. The power of God is uniquely promised to the Christian witness. One reason the church knows so little of his power is because the commission to witness is not taken seriously.

Fills with great joy (v. 52). There is no greater joy than to know and experience the presence of the resurrected Lord. To know him creates the desire to worship him and to worship him brings great joy to the believer.

The resurrection is an historical fact; however, it is also a mighty spiritual force that confronts the troubled heart; opens the understanding; commissions the committed; empowers for ministry; and fills with great joy. No wonder the disciples were continually praising and blessing God (v. 53). Amen.

Baker is pastor, First, Clinton.

The harvest of unbelief

By W. Levon Moore
Micah 7:1-7

honoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house" (v. 6).

The prophet pictured the complete breakdown of family relationships, and foretold of a time when family trust, loyalty and love would be completely ignored. All family members were enemies to all other members of the family.

The renowned Prince of Preachers among Southern Baptists, R. G. Lee, preached one of the most famous and most powerful sermons of all time, entitled, "Pay Day Someday." God's people were now facing their "payday." They had sown seeds of corruption and evil. Now their time of punishment had come.

I. Emptiness (v. 1)

He pictured himself as a hungry man going into a field or vineyard to find food. He found nothing to satisfy his hunger. There was only an emptiness. This was true of the life of Judah. Nothing good was left in her national life to satisfy the basic needs of the people. As in the life of a nation, so in the life of an individual, the continual sowing of unbelief or lack of trust in God brings emptiness.

II. Evil (vs. 2-4a)

The prophet lamented the fact that the good had perished out of the earth. There was none upright among men, according to the prophet. They had been replaced with murderers and robbers. "They all lie in wait for blood; that hunt every man his brother with a net" (v. 2). They would go to any limit to get what they wanted, even if it required murder. For the sake of gain or profit, they would trap or ensnare their own brothers.

They were so eager to do evil that they practiced their wickedness with both hands. Princes, judges, and prominent men asked for and received bribes. All their transactions were completed (or wrapped up) by cheating, lying, and the practice of bribery (v. 3).

This horrible evil was the harvest of unbelief or the lack of trust in the true God.

III. Exile (v. 4b)

The word exile is not used in this verse. However, the larger context indicates that shortly after these terrible conditions had developed and their moral corruption had become complete, the nation was carried into exile. The term "the day of thy watchmen" was understood by the people of Judah to mean the "Day of the Lord." The prophet foretold their day of judgment which was to be God's visitation of the exile. The phrase, "their perplexity," means their punishment.

IV. Enemies (vs. 5-6)

Conditions had so deteriorated that all former friends had become enemies. One could not trust a friend, a guide, or even his own wife (v. 5).

Society had become so corrupt that the prophet was forced to use this harsh language, "For the son dis-

God's promise of mercy

By James F. Yates
Malachi 3:13-4:3

This section of Malachi draws a sharp contrast between the character and conduct of the righteous and the wicked and the fate that will befall them on the day of judgment.

There were those, even among the godly, who were criticizing God. Malachi accuses them of speaking "stout" or strong words against him (3:13). They felt there was nothing to be gained by serving the Lord and that he was indifferent toward their prayers, fasts, and sacrifices (3:14). The only people who seemed to prosper were those who had no regard for God or their neighbors and who regarded religion as a refuge for weaklings (3:15).

The problem of the prosperity and well-being of the wicked is a matter with which Christians of every age have had to contend. The psalmist was familiar with it (cf. Psalm 73). His answer was found in "the sanctuary of God." Malachi's answer is different, but he does have an answer.

While the wicked were slandering God, the righteous were praising him. Malachi deals kindly with the sincere questioners among his people. He assures them that God is aware of their difficulties. Even if he does not act immediately to answer prayer and correct injustice, he keeps a careful record in heaven of those who reverently serve him. Their names will be found in God's book of remembrance (3:16). The nature of their reward is described in verse 17. On the day in which God acts, the faithful of Israel will be separated from the wicked and spared. They will become the Lord's special possession.

This section closes with an assurance that the differences between the righteous and the wicked

would become abundantly clear on the day of judgment (3:18).

Chapter 4 begins with a vivid description of the coming day of judgment. As the symbol of God's holiness which consumes all impurity, fire is often spoken of in connection with judgment. Such a representation is a common one among the prophets. The ungodly, compared to stubble, will be consumed; compared to a tree, they will be destroyed root and branch, that is, completely destroyed. In the day when God acts the wicked who now appear so strong and firmly rooted will vanish as quickly as the flame of an oven consumes a handful of straw (4:1).

It is not the prophet's purpose here in verse 2 to inspire terror in the hearts of the wicked, but rather to comfort the devout, who had been tempted to doubt the value of religion and to speak bitterly of God's justice (3:13, 14). When the day of judgment comes, they will enter into their reward. God's coming will mean deliverance for them.

As the morning sun dispels the darkness of the night, so will the sudden manifestation of God's righteous judgments illumine the thick gloom of Israel's afflictions and doubts and bring healing to her hurt. The beautiful image of the "sun of righteousness" is derived from the symbolism of Egyptian religion — a symbolism found elsewhere in the ancient Near East — in which the winged disk of the sun is often represented as a source of protection and blessing. The joy which will then drive out all present gloom is compared to the healthy exuberance of a calf when released from the confinement of its stall (4:2).

Verse 3 points back to verse 1, where the prophet had said that the wicked would be reduced to ashes on the day of judgment. Too literal an interpretation of verse 3 is misleading here, for it is the Lord alone who will punish the enemies of his children. The imagery of the verse is intended to picture as simply and graphically as possible the total triumph of the godly over all the forces of evil. The wicked will no longer be able to harm and alarm the righteous, having been consumed in the furious fire of God's judgment.

Yates is pastor, First, Yazoo City.

Drakeford retires to new position

FORT WORTH, Texas—Through his extensive writings, family life conferences and television appearances, the teaching ministry of John Drakeford extends beyond the classroom where he has taught thousands of students during his 36-year career at Southwestern Seminary.

He retired as distinguished professor of psychology and counseling last month.

Drakeford plans to retire to a new position, that of writer-in-residence at Southwestern. In that position he will concentrate on his writing and will advise seminary faculty and students who want help with their writings.

He has authored and co-authored 34 books, including two published this year.

A native of Sydney, Australia, and now a United States citizen, Drakeford moved to America in 1954.

Homecomings

CORINTH (Jasper): homecoming; July 7; Sunday School at 10; preaching at 11; dinner on the grounds; service at 1:30 p.m., with singing featuring The Covenant Quartet of Laurel; Edd Holloman, pastor.

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"My little drop"

Touch of love eases another kind of famine

By Robert O'Brien

RABEL, Ethiopia (BP) — Even brief contact with people on the edge of death numbs the mind at first.

Then it brings tears as you see mothers with starving babies and frail old people reach out with trembling hands to accept the first food they've had in days — or even weeks.

The sight of sick, ragged, starving people overwhelms a newly arrived visitor to the hunger area of Ethiopia. It's probably harder on people who see it daily.

Mary Saunders, 61, and Sally Jones, 25, face that sight daily in the isolated 10,000-foot highlands around Rabel, Ethiopia. Saunders earlier spent more than 20 years in Africa as a Southern Baptist missionary nurse. Jones grew up in Kenya as the daughter of a missionary nurse. Yet neither has seen anything to match the Ethiopian scene.

"I've lived in villages and seen pockets of hunger, but not the vastness of the needs here," Saunders said. "What I do here feels like a drop in the bucket. But I remember the Swahili

proverb: 'Drop by drop the bucket fills.' So I keep on with my little drop."

The two volunteer nurses and others who operate the Southern Baptist feeding station and health care center in Rabel say they cry a lot and pray a lot as their "little drops" save lives.

Between the tears and prayers, they've provided food and medicine to ease the famine of food, and the touch of love to solve a different kind of famine — a famine of love. That famine, which grows out of Ethiopia's desperation and pain, equals or exceeds their famine of food.

Ethiopian children and adults hunger for more than food. They hunger for the human touch. "Everytime we appear, they want us to touch them. I've never been anywhere people want to be touched like here," Saunders said.

Workers in Rabel sometimes have to turn away from the scene to regain their composure. But as Saunders and Jones struggle to save dying babies, wash eyes crusted shut by disease and dirt and examine frail bodies, they

don't want to turn away.

"Today I wept with a father who came to tell me his son died last night," Saunders said. "It was all I could do for him. Tears come more and more these days, but there's joy in my heart because I've had the privilege of weeping with people who have such overwhelming needs."

"The nurses have shown the absolute love of God," marveled an Ethiopian relief worker. "It's worked miracles in the lives of our people, even though the nurses can't speak our language without an interpreter."

It doesn't take long for a visitor to sense the presence of God's love in Rabel. It's so real, without a word being said, that you feel you can reach out and take it in your hand. The touch which transmits that love causes wilted lives to blossom before your eyes.

Eleven-year-old Arage arrived in Rabel so skinny you could see his heart beating through his chest. Now he's a healthy, happy child with more love to give than he received.

Moses, 22 months old, had withered to the point of death. The nurses fought to save his life with love, medicine and intravenous feeding through his nostrils, while a Foreign Mission Board reporting team watched with growing emotion.

The team left Rabel not knowing whether Moses would live. Within a couple of weeks, Saunders wrote to say she had removed the intravenous tubes and Moses had begun to eat. Then one day he rewarded her with a smile.

"I sat down with his mother and watched him, and we rejoiced together in a language all our own," Saunders said.

Experience has shown that some of these people will survive because of the extra dimension of love when food and medicine alone wouldn't have worked. Ethiopians who have felt it flock to the nurses and others, eager to touch their hands, look into their eyes, feel their embrace and learn why they love like they do.

"We continue to ask the Father to use our eyes, our touch and our voices to make him real," Saunders said. "I really believe we're laying some foundation stones for the day when the story — the wonderful story of God's love — can be proclaimed boldly and openly here."

That kind of love is changing lives in Ethiopia. After you've seen it work in that painful place, you'll never be the same again and will accept no substitute for it.

O'Brien writes for FMB.



Overwhelmed by the love he feels, even though this strange white woman can't speak his language, an Ethiopian child impulsively throws his arms around the neck of volunteer nurse Mary Saunders. The child came to the Southern Baptist feeding health-care center in Rabel, Ethiopia, on the verge of death. Food and medical care there played a big role in saving his life, but love also turned out to be powerful medicine. (BP) PHOTO By Don Rutledge



Volunteer nurse Sally Jones of Atlanta, Ga., kneels to treat an Ethiopian's foot at the feeding-health care center in Rabel, Ethiopia, established by Southern Baptist missionaries with hunger and relief funds from the Foreign Mission Board. Jones, daughter of Southern Baptist missionaries to Kenya, works with volunteer nurse Mary Saunders in a morning-to-night effort to save lives. "These people are sick and dirty but still the nurses reach out to touch them and help them," marveled an Ethiopian worker. "They have shown the absolute love of God." The call has gone out for additional nurses to come to Rabel to take over when Saunders' and Jones' short-term volunteer terms end in August. (BP) PHOTO By Don Rutledge



An old man, eyes clogged shut by disease and dust from the parched earth, allows volunteer nurse Sally Jones to examine him at the Southern Baptist feeding-health care center in Rabel, Ethiopia. Many old people flock to the center for treatment. (BP) PHOTO By Don Rutledge



Baptist volunteer nurse Mary Saunders of Richmond, Va., comforts a mother whose 12-pound, 22-month old child came to the Baptist feeding-health care center in Rabel, Ethiopia, on the verge of death. Saunders and volunteer nurse Sally Jones of Atlanta, Ga., fed little Moses through tubes inserted in his nostrils because his blood vessels are too small for normal intravenous feeding. Recently, the nurses removed the tubes, and he began to eat normally. Then he rewarded them with a smile. (BP) PHOTO By Don Rutledge

Editorials..... by don mcgregor

The Christ of the scripture

A great deal has been said lately about whether or not certain elements of Southern Baptist life would be willing to state publicly their theological beliefs.

I have four thoughts concerning this matter. First, I have great reservations about anyone being forced to state his beliefs, because this begins to smack of an inquisition-type setting. Second, on the other hand, how is anyone going to know what another's beliefs are unless he states them. Third, why would anyone be reticent to state his beliefs. And fourth, while I am no theologian, I certainly have no reticence in establishing what I believe.

This is not an attempt to say what anyone else should do about an announcement concerning his beliefs. It is simply to say that I don't mind stating mine.

The focal point on orthodoxy shifts from time to time, and definitions change and vary. An early test of orthodoxy centered on inerrancy. While I have heard several definitions, I have found that my belief is in the inerrancy of the scripture according to all of them. If there were original manuscripts, or autographs, and it must be presumed that there were, then I believe that they had to be fully and completely inspired by God himself and thus without error. I have no other way to go, but I am not going to make a big case out of it.

The interest has shifted now to narrow the test to a belief concerning the first 11 chapters of Genesis. Let it be understood by all that I stand on the belief that these chapters are an account of actual events and not a collections of myths. My understanding of that and additional scripture leads me to believe that Adam and Eve were individual people.

Concerning the miracles of both the Old Testament and the New Testament, I have no choice but to believe that they occurred just as stated and that they were, indeed, supernatural occurrences engineered on the spot by God himself. If I am going to believe in a supernatural God, and I do, then I have to believe that he could perform such miracles. And if he could, why not believe that he did, just as the scripture indicates?

Now that makes me a conservative; and I may even be a fundamentalist, though nobody has ever called me that. I do have a fundamental

belief in the scripture, and that leads me to a more important belief in the Christ of the scripture and in his atoning, vicarious death and bodily resurrection.

I felt it might be well to make this statement of belief, in view of the present circumstances, before closing the door for the time being on comments about the controversy among Southern Baptists.

This is not to indicate that the door will be closed on comments that others, particularly Mississippians, might want to make on SBC conditions.

"Lest we forget"

Originally the thought had been that last week's comments on the SBC on the editorial page would be the last for awhile. We plan to revert back to our procedures of last October through April, when the only editorial comments related to the controversy troubling Southern Baptists were written concerning Paul Pressler's challenge of Baptist Press, which he did before the SBC Executive Committee meetings in September and February.

We plan to comply with the Peace Committee's wishes that there be a moratorium on comments on SBC controversy while the committee is searching for answers and directions.

We have discovered three errors that were in the last two editorials, however; and these need to be corrected. In the June 20 issue of the *Baptist Record* we noted that SBC president Charles Stanley had made an unscheduled appearance before the evangelists' conference. I had no program, and I had received information which seemed to indicate that the visit was not scheduled. But such was not the case. He was on the printed

program. The statement that his visit was unscheduled was in error, which we regret very much.

Then typographical errors caught up with us in the editorial statements in the issue of July 27. In commenting on the handling of the effort to substitute the state convention presidents and state Women's Missionary Union presidents for the report of the committee on committees nominating the members of the committee on boards, our sentence read, "Had the challenge been met, that also would have been one thing." The word, "cheerfully," was to have followed "met," making the sentence read, "Had the challenge been met cheerfully, that also would have been one thing." There was no doubt that the challenge was met and met effectively. Our feeling was that it might have helped the atmosphere if it had been done in a more cheerful manner. As indicated in that issue, the effort to substitute the state convention and WMU presidents for the nominees for the committee on boards seemed to be ill advised and ill timed.

Then the type gremlins got to us



"DON'T FORGET TO REMIND ME WHEN OUR DATE IS OVER, THE FLOWERS HAVE TO BE PUT BACK ON THE CHURCH ALTAR."

again in a sentence which actually read, "Now you want to take over the controls, and that's fine; but remember that there was a word at an earlier time; and the present establishment has had things running pretty well for a while. The word, 'word,' was supposed to have been 'void,' and its use would have allowed the sentence to make sense.

Be all of that as it may, we are particularly supportive of the Peace Committee both in concept and in hopes for what it might be able to accomplish. It is going to take the good will of all of us.

One day all of this will be over. Either we will have had our fight and somebody will have won, or we will have found a way to carry on our ministry together. But we don't want to forget these troublous times, for to do so would be to invite their return.

Rudyard Kipling put it well in his poem, "Recessional," published in 1897. It is a call for contrition rather than pride:

"The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget."

Remember to pray for the Peace Committee. Not only because it was initiated by Mississippian Charles Pickering but also because its consideration could involve the continuation of an effective worldwide witness.

What an awesome responsibility.

An interesting sidelight on the Dallas convention that perhaps indicates a ray of hope for peace came from a Mississippi pastor, who supported Stanley, following the convention. He said that the 22,791 votes received by Winfred Moore of Amarillo, Texas, for first vice-president included a lot of Stanley supporters who saw the Moore election and the possible teamwork of the two men as being at least a spark of hope for reconciliation.

So may it be.

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Guest opinion . . .

Call me "Stinker"

By Glen Putman

about this is that you can be labeled by all of these names. It really depends upon who is doing the labeling.

Take me for instance. I've been a preacher of the Gospel for 12 years. Because I preach the Bible as the Word of God, I'm called a fundamentalist by some. But now I've been to college and seminary and I'm presently working on my Doctor of Education degree at Mississippi State.

That classifies me as a liberal to others. I take the Bible and I preach it expository chapter by chapter, and that would make me a conservative to others. I read what some of the "liberals" have to say to see if I can glean anything from them, so that makes me a moderate to others.

I'm confused, and to tell the truth, I believe a lot of us are. Sometimes I feel that I am being forced to jump into one camp or another and to take a stand against the others. My mailbox

is being bombarded by the different camps weekly asking me to put on their ugly name tag. The other day a Methodist asked me in front of the whole class at Mississippi State if I am a loyalist or a conservative. All the time I thought I had been both!

Well, I want a name change. I want to be called a "Stinker." Now, I know that this is not a theological name or position. It is a name I've heard used affectionately by parents as they have described their children. I think "Stinker" is an appropriate name because I don't want to be in any of the political camps that have formed in our convention. I want to love and try to cooperate with all of our factions to spread the gospel. Now, I know that this position "stinks" to a lot of people. So just call me "Stinker."

Glen Putman is pastor of Derma Church, Derma.

What connotations a name carries! I've heard of a preacher named "Vice" and a dentist named "Pain." I don't know if I would want to go to Brother Vice's church or Dr. Pain's office. Names carry connotations and these connotations carry such power.

In the midst of our latest controversy I've heard all of our preachers and all of our theological teachers called names. These are not the ugly names of the Bible like heretic or apostate. These names are fundamentalist, conservative, moderate, and liberal. Each one of these names can be pronounced and enunciated in such a way with satire as to make the person being spoken of as less than the slime on the bottom of the cow pond.

Fundamentalist is the guy that has the very narrow mind. He hasn't heard anything new since granddaddy and grandmother got married. Generally, he is a fellow with little love and who is a legalist.

Conservative is that theologian or pastor that has a narrow mind (not very narrow, just narrow). He doesn't like new ideas. He looks for people with whom he can argue his theological points. He is known as being cantankerous and likes to fight holy wars.

Moderate is that fellow that is caught in the middle. He is the guy that is caught in a theological no-man's land. He compromises a lot. He is known for being a wimp!

Liberal is the most deadly of all the names. Southern Baptists are a people of the book. For whatever the name is supposed to mean, to a Southern Baptist this is the name given to the man that does not believe the Bible, is unorthodox, and is leading his followers to hell.

All of our Southern Baptist preachers, teachers, and convention workers are now labeled with one of these names. But the funny thing